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TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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THE OPEN COURT.

IMPRESSIONS OF AN AMERICAN WOMAN IN FRANCE.

[From a private letter of a friend traveling in Europe, Miss Isabel Louise Johnson, we cull the following extracts regarding French ways:]

The vulgar idea among the shop folk is that every American is rich and as much as possible is to be gotten out of each person from the United States. Extra charges are made, either boldly or by finesse. Change is not always returned honestly. Italian silver (which ceased to be legally circulated weeks before I left Paris) was craftily given in place of French or Belgian coin, and sometimes the shopman would insist that it was quite good. Lead money was given me in change, one day, by a polite vender of pretty articles. His shop was upon one of the fashionable streets of Paris. Different prices for bread was charged me in the same shop; and after buying a little loaf at a neat baker's counter, induced by the tempting loaves and the notice on the window "English Spoken Here" to enter the shop, the change for five francs was most carefully counted, I having already Italian pieces in my purse. Soon after, I was called from the dinner-table upon the inquiry of an old woman for me. She stated that I had mixed a franc of her money with mine. Perplexed, surprised, but fearing to wrong her by a mistake of mine, she received the franc, leering hideously, and vanished. I quietly realized that I had been robbed, for the woman's money never touched mine until she had gotten the silver piece from me. There was an old woman at the other end of the counter when the change was handed me. Accustomed to French money and noticing the money, which had to be changed in another room, she took advantage of my deliberately counting the small silver and followed me to the pension. My attire being different from others, I was easily described and the suddenness of her appearance at a time when my mind was filled with other thoughts than those of bread, led me to be unjust to us both.

To have a French nurse accounting for each sou as she returned from an errand, fearful lest she should eat too much and be too great an expense to me, unwilling to bath her neck and arms in alcohol (when I was refreshing myself by its use) because "It was very dear," gave me a new hold upon my confidence in people. This honest, loyal soul had lived in Paris eighteen years without a holiday, "working, working always," as she told me. She had never seen Versailles, and when I told her we would have a holiday there, she seized my hands and kissed them. Her chief delight was to read the papers and she "would read them every day if she were rich;" "they were her diversion," she naively said. Her diversion was shared with me, for the

funny stories were told me in slow French. If I did not at once grasp the meaning, she repeated more slowly and we often had a good laugh together.

After I was settled in Versailles and was equal to going to Paris, a visit was paid her. The little room at the top of a high house was very tidy and this middle-aged woman with her patient, bright, kindly face was in the midst of dolls and their finery, for she was also a dolls' dressmaker. With pride she showed the dresses, assuring me they were the simplest she made. That day she had no fine ones. Duty to her was not in going to church, although a Catholic. She had no time to go, for she was always working, and church-going was for the rich and those who did not strive successfully to lead an honest life. She did much for me physically and mentally, for she renewed a trust which was weakened by my Paris experiences. Polite Parisiennes! Bah! Seldom did I encounter them. A woman told me she would tell me the way if I would pay her, after I had politely asked to be directed to a place. Men on top of 'busses would not stir, although two friends had to be separated by their indifference. They smoked in women's faces. Occasionally an accommodating person was encountered. It was a meeting which made a lasting impression. Everything is done for the comfort of the men. Women attend their demands before they answer the needs of their own selves. This is a demoralizing feature to an American woman. Men are assertive and vain. It is my conviction that nations with standing armies will always as a nation be in the rear of progress. Vain men, admiring, submissive or seductive women will be the general result. They have their conquests in love and war. They support that horrible but true adage, "All is fair in love and in war." A degrading truth! The love of the aesthetic is everywhere prominent in Paris, but the attempt to beautify is not always a success. Women with painted faces, powdered plentifully, showing the art of attempted embellishment, are numberless. Effect, effect and superficial living, think the thoughtful. The gaiety, the little pleasures which pass the time make those carrying about the burdens of their own or other's lives long for the power to freely be pleased with a rattle.

Monday is the day for closing the museums and places wherein great sights may be seen. Sunday the people may enjoy all. Most of the little shops are open a part of the day and some for the whole day. It would not be fair to omit to mention the Bon Marché as a shop where one may find beautiful things and be politely attended by an English speaking clerk. That surely is the place to buy embroidered handkerchiefs. It is a reliable shop as is the more expensive Louvre and the less fascinating Au Printemps. I think the Bon Marché is conducted on the cooperative plan. It may be the reason why one is shown so much attention there.

In Versailles many regret the days of the last Empire and claim that provisions are dearer now than in those times when like Louis Philippe, the last Napoleon regulated the price of meat and bread so the poor might have proper nourishment. Perhaps it is because the republic realizes the danger which lurks in Versailles that it keeps some of its soldiers in the

former grand stables of the Louis who made the great fame of Versailles. The military sights of which give a wide awake air to a city which would otherwise seem grandly sleepy. The Senate sit in the chamber which was built for a theatre under Madame Pompadour's direction. After the election of Casimir Perier, I several times viewed its interior. There is so much connected with the past and the present that it was only at the last visit, when my nurse evidently drew out the interest of the guide, that Victor Hugo's seat was pointed out, and the grated boxes almost in the ceiling from which the king's friends who were not in fine attire might in the days of the great Louis witness the performances below them. Moliere acted his own plays upon the stage. His room is used as a cloak room for the Senators. Little wardrobes are labeled with the names of those who take active parts in the making of French laws. The mayor of Versailles at the close of the school year in August gives prizes to the school children. A Swiss couple conducted Hotel de la Terrasse (where I passed more than three weeks). They had a little son and a little daughter. Both carried off prizes. The boy first prize, the little girl a second prize for geography and a first prize for excellence of conduct. They were books. One of the lad's was a "Life of Cornelius Vanderbilt" with French illustrations. It seemed queer to see Vanderbilt's picture in French costumes, and American scenes depicted by French landscapes and marine or river views. The books were well bound and printed on fine, heavy paper.

My French friends tell me that in the provinces the folks are ever ready to get extra prices for their wares. Three grades of bread are sold throughout France. There is a bread tax, a candle tax, and a wine and beer tax. For every loaf of bread bought the buyer pays at least a sou tax which goes to the government. I had to pay a tax of thirteen sous on a pint of alcohol carried from Versailles to Paris. At another station in Paris I had the money refunded because I was leaving for Geneva. Paris is a fascinating city with opportunities for various developments, but the people I do not trust, especially do I note the lack of courtesy often amounting to rudeness shown by French men to ladies traveling alone. French women of respectability do not wear flowers in the streets, and American women lay themselves open to insult when they wear them. I have seen a demurely conducted person with a pretty face spoken to by an impudent young tradesman who put his lips quite close to her pink cheeks which grew a deeper tint after the insult.

SOME THOUGHTS ON CO-OPERATION.

By M. L. HOLBROOK.

The world has come to its present state in part through the association of men to accomplish what they were not able to do individually. This has been one of the forces which evolution has selected, if I may use such an expression for not only human but animal and vegetable development. What a man can do for himself better than with the aid of another, it is better for him to do alone. When something is to be attempted which requires more than a one man power, it requires co-operation with

others. Homer gives a perfect illustration of the virtue of association in the *Iliad*. When Grecian leaders in despair over the results of the war against Hector and the Trojans as a last resort decided to send a spy into the camp of the enemy and selected Diomes for this purpose, he addressed them thus:

"Hector, my resolute spirit urges me
To explore the Trojan camp, that he's so near;
Yet, were another warrior by my side,
I should go forthwith and for surer hope,
And greater were my daring, for when two
Join in the same adventure, one perceives
Before the other how they ought to act;
While one alone, however prompt, resolves
More tardily and with a weaker will."

Those who are familiar with the wonderful story will remember that Hector was chosen to accompany Diomes on account of his valor and the two went forth calmly and bravely in the darkness of night and performed heroic action.

Hector on the other hand, at the same time was sending a spy into the Grecian camp. Dolon offered to go and hoping to reap large reward went alone. When he met Diomes and Hector, his spirit failed him and after giving away all the secrets of the Trojan army he was beheaded. Had Dolon had a brave comrade to encourage and help him, the result might have been different. I have never seen anywhere a more graphic illustration of the benefits of association among men than this one. Homer puts into Diomes mouth words which show that he had a remarkable knowledge of the workings of the human mind. Association effort has in modern times taken on a new form which we call coöperation and in England it has made remarkable progress. My English correspondents have frequently sent me accounts of its workings. One of the last received relates to a coöperative town named Bolsover. It contains about 1,000 inhabitants and 250 houses arranged in rows, with a street railway for the transportation of freight and merchandise; also stores, shops, etc. In these stores the people obtain every necessity at cost, or, if not at actual cost, they share in the profits, which is practically the same. There are no places where liquor can be purchased.

The society employs a physician to care for the sick at moderate cost, but, better still, it has a hygienic society for looking after the hygiene of the town so as to prevent, as far as possible, disease. There are other societies which are of a useful character for mutual help in case of illness or want, a coöperative club house and a school.

The mines are the property of the company. Membership is limited to those who labor in them or to members of other coöperative societies, and one imperative rule is that all members shall be abstainers from alcoholic drinks. This is practical prohibition for business purposes, without it the enterprise would fail.

It may be asked what are the objects of coöperation. They are as follows:

1. To secure the peace of industry as opposed to warlike competition, in which struggle for the mastery, hate, repugnance, resentment, strife, and dishonesty are uppermost. It is believed if people can be free from these time and health destroying sentiments, they may get opportunity to learn how to live, an art as yet almost unknown.

2. Economy, by securing food and the necessities of life at a lower rate than when sold at a large profit for the benefit of a few. For instance in some of the coal and iron mines of Pennsylvania, the company owns all the stores and the miners are obliged to buy the necessities of life of them at about twice the price they could be had elsewhere.

3. Equity, in which each one receives what he is entitled to and no more.

It is not the object of coöperation to disturb the rights of the rich, but to secure the same advantages to labor and to make laborers more independent.

There are many difficulties in the way of coöperation. The chief one at present is in securing com-

petent managers, who when they see a dividend in sight will not take it for themselves, or those who will labor for the general interest as faithfully as for their own.

Coöperation in America has made slow progress and this is perhaps well. We have not been ready for it. But this state of things cannot last much longer. What is needed now is some great organizer willing to devote his energies to establish it on a firm basis. I say great organizer, for the subject is so important that ordinary untrained minds are not equal to it. They can help but not lead. At least this is my opinion.

In conclusion I will say it is to coöperation and not to socialism that we are to look for help in our present state. Coöperation is in a line with progress, with evolution, socialism is degeneration, decay. It will lead into the morass rather than to the mountain of light and life.

SLATE WRITING PHENOMENA.

By V.

In Chicago a few weeks ago I witnessed independent slate writing of a very interesting character and under what I considered to be test conditions. There was no one in the room but the medium, a young woman to whom I was an entire stranger, and myself. I was not in the slightest degree mesmerized, but was wide-awake and keenly observant. I wrote four questions on as many slips of paper addressed to as many friends in the other world. The medium went out of the room while I was writing. I folded the slips up securely and kept my eye on them carefully, to be sure that she did not substitute other slips for them and read them surreptitiously—a trick I have been told is practiced by some mediums. I took a slate, washed it and held it against the under side of the table with my hand extended flat so as to cover nearly all the surface, leaving the medium only the frame to touch with her fingers. This I did because I had heard that mediums place bits of slate pencil under their finger nails and write on the lower side of the slate so placed, while the sitter imagines that the spirits are writing on the upper side. Then I selected one of my questions and held it in my other hand. An answer was written on the slate promptly and signed by the name of the dead relative to whom I had addressed the question. I took another slate and another question, but to my surprise the writing was signed by a strange name and said that the medium's guides could not find the spirit addressed.

Next I washed two slates, placed them together and held them on top of the table, the medium taking hold of the other ends. My third written question, addressed to a lady who was the wife of a dear friend, was answered with a message to her husband for which I had asked. Now came an experiment that was new to me. In the others there had been personal contact of the medium with the slate, which I had always supposed essential to give the necessary magnetic current for the operation. At the medium's suggestion I took two slates, washed them carefully and hung them to the gas fixture. I was careful not to take my eyes from them. I heard what appeared to be a scratching on them and in about two minutes took them down and found one of them covered with a message in reply to my fourth question which I held in my hand. The address to me was not, however, such as the person whose name was signed would ever have used in life. It called me by my first name. It was such as the writer of the third message would have employed. There seemed to be a confusion of personalities. I remarked that the signature was right and the message itself very satisfactory but that there was nothing in it to show the relationship of the writer to me or that indicated her personality except the single statement that she had been only a short time in the other world. I should say here that on the slip written by me which I held in my hand I did not indicate the relationship. The medium said, "Let us take another slate and see if you will not get what

you want." I then held a slate under the table in the manner I have already described. In one minute raps indicated that it was ready. I took it out and saw upon its upper surface a rosebud apparently drawn in outline with a slate pencil, with the petals colored a bright red and under the flower was written "Lovingly, E—, daughter." The name was spelled in full. On the slate hung to the chandelier an abbreviated form of the name was signed, such as I had used in my written question.

In no part of this phenomenon was there any chance for fraud to come in, unless we resort to the forced explanation that the girl hypnotized me, so that I did not see what I thought I saw. I am not certain, however, that the messages written by the psychic force and intelligence actually came from the spirits of the dead friends to whom I addressed my questions. It is possible that the "controls" of the medium wrote them all and signed to them the names I had first written on the slips of paper. It occurs to me that the absence from the ordinary slate written messages of any positive evidence of spirit identity, such as personal recollections or references to friends not named by the sitters in their written questions, may be accounted for in this way. The "controls" alone are in possession of the medium and run the unseen machinery that makes the writing. They desire to give satisfaction to the sitters, but they know little if anything more than the sitters divulge in the questions written on the paper slips. The fraud then, is on the other side of the line between the two worlds. It may be that on rare occasions the spirits of the friends of the sitters are able to communicate, and I may have been the fortunate recipient of one of these direct messages—the one signed by my daughter.

NOTES FROM A PRIVATE DIARY.*

COMMUNICATED BY DR. H. M. HUMPHREY.

It was asked if it were possible that such messages as we had been receiving could be given through an unlettered medium, whereupon "Worker" wrote:

"I do assure you that it is in many ways vastly more easy for us to produce startling phenomena through a slow and heavy brain. It is in such case impossible for the medium's own brain to suggest any idea before our own ideas have taken the upper hand. The best medium we could wish for tests would be a simple, healthy, trusting peasant, whose interest would be sufficient to allow us to produce, through him, instruction and lessons far above his capacity of production, and even understanding."

Something was said about spirits writing in a language unknown to the medium, and a poem in Arabic was spoken of:

"As for a poem in Arabic, it would not be the simplest thing in the world for any of you to attract an Arab spirit sufficiently for him to control you. Would it not be rather unnatural for you to expect a person, about whose country, and about whose life, and about whose work you were ignorant, to come at your simple call, and give time and patience and energy enough to control one of a company of strangers sufficiently to reproduce a poem, even if he still knew a poem, by heart? And your medium! What is there about her to attract an Arab, and to find her any satisfaction or content or benefit in his strange words and in his uncouth ideas?"

July 21st.—I had long wished for some message from my daughter, and at last a spirit, giving the name "Armida," and coming in her place, controlled the medium. The handwriting was small and delicate, and entirely different in its character from the others:

"I am one who sought pleasure, and found indifference; who, out of indifference, was brought to despair; who, in despair, saw burning dimly the light of love, of universal love, and thus from despair was brought to content. I am one who, in content, on

*Messages Written Automatically through the Hands of a Lady and Expressing Sentiments Strikingly at Variance with Those Maintained by the Lady Herself, She being an Agnostic.

self. 4. The Divine Being and existence in itself cannot produce another divine (being) which is being and existence in itself, consequently another God of the same essence is impossible."—"True Christian Religion," (Foster's translation), pp. 43-44; No. 18.

2. "Since God is being, he is also substance, for being, unless it is substance, is a figment of the reason; for substance is subsistent being. And he who is substance is also form; for a substance, unless it is a form, is a figment of the reason. Wherefore, both may be affirmed of God, but in the sense that he is the only, the absolute, and the primal substance and form."—T. C. R.—46; No. 20.

3. "God is not only being in itself, but also existence in itself, because being without existence is nothing, equally so existence not from being; wherefore one being given, the other must follow; in like manner, unless a substance is also a form, nothing can be predicted of it; and then, because it is without quality, it is in itself nothing. Being and its existence are here spoken of, and not essence and its existence, because a distinction must be made between being and essence, and therefore between the existence of being and the existence of essence, as between the prior and the posterior—and the prior is more universal than the posterior. To the Divine Being (and its existence) infinity and eternity are applicable; while in the divine essence and its existence, divine love and divine wisdom are applicable, and through these two, omnipotence and omnipresence."—T. C. R., 47; No. 21.

4. "Moreover, he has revealed in the world that he is the I am, or being, and the absolute and only, which in itself is, and thus the first or beginning, which is the origin of all things. It is owing to this revelation that the natural man can rise above nature, thus above himself, and see such things as pertain to God, yet nevertheless, as if from afar off, although God is nigh to every man, for in his essence he is in him. And for this reason he is nigh to those who love him; and they love him, who live according to his precepts and believe in him; they, as it were, see him."—T. R. C., 48, No. 22.

5. "The unity of God is written on the inmost of every man's mind, inasmuch as it is the central element of all that flows from God into the soul of man. But that it has not yet descended from this into the human understanding, is because the knowing necessary for man's ascent to meet God has been wanting; for every one must prepare the way for God, that is, must prepare himself for reception, and this is done by means of knowledge. The knowledge that has been wanting to enable man to penetrate so far as to see that God is one, and that more than one Divine Being is impossible and that everything in nature is from him, is as follows: 1. There has been as yet no knowledge of the spiritual world, the abode of spirits and angels, to which every man goeth after death. 2. And as little of the existence in that world of a sun, which is pure love from Jehovah God who is in midst of it. 3. From the fact that from that sun proceeds a heat which, in its essence, is love, and a light which in its essence is wisdom. 4. Of the fact that therefore all things in that world are spiritual and affect the internal man, and constitute his will and understanding. 5. Of the fact that Jehovah God and his sun produced not only the spiritual world and all the spiritual objects in it, which are innumerable and substantial, but also the natural world and all the natural objects in it, which are also innumerable but material. 6. No one has hitherto known the distinction between the spiritual and the natural, nor even the essential nature of the spiritual. 7. Nor that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. Nor that the human mind is divided into the same number of degrees, in order to make it capable of elevation after death to one of the three heavens, which takes place according to its life and faith combined. 9. Nor, finally, that not the least particle of all these things could have had existence, unless from a Divine Being, which is in itself absolute, and thus the first and the beginning, which is the source of all things. Hitherto a

tarded and am still. On earth I was involuntarily kept in contact with many trifling and many unprofitable things, and it has been a hard fight to withdraw from them.—'Worker.'"

August 4th.—"I would be pleased to give you all messages from loved ones, but I cannot; first, because, in certain cases your medium prevents; and second, because in others the connection is so indirect that to attempt a distinct message would be fatal. Never mind, friends! Be assured that life and love rest beyond the grave; that life and love are eternal, and never die; that those who loved you, love you still, and more; that those who, on earth, had not enough of the love of those dear ones, will find here continued love, and many, many others to give their love. Be assured that over all watches Eternal Goodness; be assured that the destiny of man is to live eternally, and to pass all hindrances, and to be happy at last. In the name of Him, peace be with you.—'Custodian.'"—Light.

THE ABSOLUTE.

By M. C. C. CHURCH.

I.

It is very gratifying to find in THE JOURNAL so clear a presentation of "life and its manifestations" as is to be found in the many papers which have recently appeared in its columns. It shows that, after all these years of scientific and spiritualistic speculation, the human mind is awakening to a perception of an absolute, not only in nature as "persistent force" and "energy," but in man as the divine essence—love and wisdom," and "above all" as "being" and its "existence." The church has formulated the triune Absolute as Father, Son and Holy Spirit—making the one God—Triune Personal. Philosophy has given expression to the same thought, with as little success for intelligible insight. Science is lost in "the relativity of knowledge" and staggers in the "unknowable."

While the writers referred to do not give the full idea of the Absolute, they make an advance to the clearer views of Emanuel Swedenborg, who, in the judgment of the writer, is the only one who has met the difficulties in presenting the "knowable" side of God. I herewith present extracts from his writings which cover the main points at issue. The reader will find that Swedenborg gives that which reconciles and makes plain the whole problem. Prof. Wm. T. Harris, in his little work on the "Study of Philosophy," has given Swedenborg's thought a masterly presentation—formulating it in his own peculiar way under the laws of philosophical thinking. He has done his work without probably ever reading Swedenborg's writings. His own insights have enabled him to reach the same general conclusions on lines purely logical. Let the reader closely scan the following paragraphs and light will come to dispel darkness.

1. "We shall treat of the Divine Being and of the divine essence. The two seem to be one and the same thing; but being is more universal than essence; for essence implies being, and originates in being. The being of God, or the Divine Being, cannot be described, because it transcends all human thought, which can receive only what is created and finite, not what is uncreated and infinite, therefore not the Divine Being. The Divine Being is an absolute being, which is the origin of all things, and must be in all things in order that they may have being. A further conception of the Divine Being must be obtained from the following propositions: 1. The one God is called Jehovah from being; that is, because he alone is, was, and is to be, and because he is the first and the last, the beginning and the end, Alpha and the Omega. 2. This one God is substance itself and form itself, and angels and men are substance and forms derived from him, and so far as they are in him and he in them, they are images and likenesses of him. 3. The Divine Being is at once being in itself and existence in

selfishness, and in the thought of others, found happiness; who in others' joy found the pleasure so long and passionately sought for, and acquired at last without the seeking."

Your name?

"Armida of the sun-lit prairies. I have lain on the earth, in that thick grass, and watched every work of nature, from the springing into life of the germ, to the marvellous birth and life of the insect and the worm, and in all this I perceived, later, the hand of a personal Creator; and in this strengthened perception, become clear and fixed, I now live. Oh! watch and study and perceive all the traces of His intervention and direction. 'Armida.'"

We asked to be told something of her earth-life:

"I did not know you. I lived in the west of your homeland. I am not a well-educated person, but I think. You who think that you know and love the beautiful, inanimate works of Him, have you ever spent days and nights alone, in the solitude, and, alone, watched, night after night, the vaulted arch of heaven? Have you learned to watch in the rustling leaves, in the shadows of approaching night, in the foam of mountain cataracts, for a trace, and for a voice and message from Him, in the coming of one of His spirit messengers? Until you have learned in all His works, to be ready, on the moment, to perceive the voice of His messengers, you have not known the true beauty of nature. 'Armida,' who talked with the spirits of the woods and the foothills. I was by one parent an Indian; I was a Choctaw Indian, but I was brought east in my girlhood."

The question was asked whether God intervened in the affairs of men, when came the following from "Worker:"

"I would say that this young woman used, before a critical audience, the word 'intervention' in the works of nature rather unguardedly. I do not consider that, in the works of nature, God does interfere with the eternal movement and design and the stupendous regularity of their organization and working; but, in the works of man, where the soul of man, his free will, and his designs come into question, I do consider that God intervenes often, and with more or less directness. Take, as example, the innumerable cases of direct answer to prayer, to which, perhaps, each of you can bear witness, where the hearts of men have been turned and changed, without apparent reason or cause. Take the many miraculous cures, the thousand escapes from danger and disaster, the warnings, the advice, the sight; in all these comes the intervention of God.—'Worker.'"

Why are certain people saved from, and others allowed to succumb to, disaster?

"Old-fashioned faith, enough to remove mountains, has a good deal still to do with the question; but, then, God only intervenes when, in His great wisdom, He sees fit, and it is always intervention, not the rule. Do not fancy that I believe the Almighty, the abstract of all good and mercy, does personally interfere often with the law of events which follow causes, but through the immense aid of His myriads of helpers, to all of whom is entrusted more or less power, comes constant help and intervention. I am not saying what I believe and think, because I know in how far I can help and guide and intervene in your affairs.—'Worker.'"

In what way can one make himself most useful in this life?

"It seems to me that the question is so simple that you are yourself very well able to answer it. He who best learns to serve his fellow-men, whether in the professions, or in any capacity; he who succeeds the best in bringing himself into a useful and worthy touch with the greatest numbers during life, certainly will be far on the way towards filling his place in this sphere, where the prospects and the numbers and the possibilities are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts. In this I was grievously re-

knowledge of these things has been wanting, by which knowledge, nevertheless, man rises to a knowledge of the Divine Being."—T. C. R., 51; No. 24.

6. "This absolute, which is the divine being, is not in place, but present in and with those who are in place, according to their reception of it; inasmuch as place, or progress from place to place, cannot be predicated of love and wisdom, nor of the good and true, nor of life therefrom which are the absolute in God, and are even God himself; hence his omnipresence. Wherefore, the Lord says, He is in the midst of them and that he is in them, and they in him. But he cannot be received by any as he is in himself. He appears as he is in his essence, as a sun above the angelic heavens, the proceeding from which as light is himself as to wisdom, and as heat is himself as to love."—T. C. R., 53; No. 25.

7. "From all this may be drawn the conclusion that God is infinite, that is, not finite, because he himself, as the creator, former, and maker of the universe, made all things finite, and this by means of his sun in the midst of which he is, and which consists of the divine essence that issues from Him as a sphere. Here is, and here originates, the first of the finiting process, and its progress reaches even to ultimates in the nature of the world. It follows that he is in himself infinite, because he is uncreated. But the infinite seems to man as nothing, for the reason that he is finite, which adheres to his thought, which if it were taken away, he would feel as if what remained were nothing. Nevertheless it is the truth, that God is infinitely all, and that man of himself is comparatively nothing."—T. C. R., 58; No. 29.

8. "That God, and the Divine which proceeds immediately from him, is not in space, although omnipresent, with every man in the world, with every angel in heaven, and with every spirit under heaven, is beyond the merely natural comprehension, though it may in some measure be understood spiritually. This is because all natural ideas are based upon space; for they are formed from things material, in each and all of which, so far as they are visible, space is involved; everything great or small, everything that has length, breadth, and height, in a word, every dimension, form, and figure of the material world, is subject to space. It may, however, be naturally understood to some extent, if to these ideas a man admits a little spiritual light. But first the nature of spiritual ideas shall be briefly explained. They derive nothing from space, but everything from state. State is a term applied to love, life, wisdom, affections, joys, and in general to the good and true. A truly spiritual idea of these things has in it nothing in common with space; it is superior to ideas based upon space, and looks down upon them, as heaven looks down upon the earth. Now God is present in space without space, and in time without time, because he is always the same, from eternity to eternity; therefore the same after the world was created as before; while in him and to him there were no space and time before the creation of the world, but afterwards. Therefore, because he is the same, he is in space without space, and in time without time. It therefore follows that nature is separate from him, and yet he is omnipresent in nature; almost as life is present in all the substantial and material elements of man, although it does not commingle itself therewith; comparatively like light in the eye, sound in the ear, taste in the tongue, or like the ether which pervades all solid and liquid matter, and which holds the terraqueous globe together, and causes its motion, and so on. If these agencies were withdrawn, those substantialized and materialized forms would instantly collapse, or fall asunder. Even the human mind, if God were not present within it everywhere and always, would burst like a bubble in the air, and both brains, in which it acts from the first principles would turn to froth, and thus all that is human would become dust of the earth, and odor floating in the air."—T. C. R., 59; No. 30.

(To be Continued.)

POWERS AND CAPACITIES OF THE MIND.*

There are facts which go to show that the ordinary self—the self to which belong the conscious will and conscious memory, the self which we are accustomed to regard as the totality of the individual mind, is not our complete mental being. Below the surface of the ordinary working life, is the sub-conscious part of our nature—thought, feeling, and will, which are not consciously recognized by the self of common experience—an unknown category to which may be referred telepathic and clairvoyant impressions. These impressions are conveyed in a peculiar manner to the ordinary consciousness beneath the threshold of habitual consciousness—the subliminal consciousness, as it has been appropriately called by Mr. F. W. H. Myers.

The ordinary consciousness is evidently but one of several elements which constitute the complete consciousness. Two or more distinct trains of memory, feeling, and will, as is well known, may co-exist in the same individual. In some cases the secondary consciousness is more continuous than the primary consciousness. The hypnotic trance and double consciousness are probably the disordered workings of a stratum of self which is essential to the complete individuality.

To what extent does the sub-conscious or subliminal self influence direct us? Awakened from the hypnotic trance, a subject in a perfectly normal condition will do what he was directed to do in the trance, never doubting that he is acting from his own volition. May not a man's acts, those determined upon and performed by his ordinary self, be initiated by some stratum of self which lies outside the conscious will, which forms no part of the stream of consciousness in which he habitually lives? This stratum of self is probably just as actively conscious as is the self of conscious experience, existing, we may suppose, in some kind of coördination with the organism, and forming a part of the total individuality.

Is it incredible that the subliminal consciousness, acquiring knowledge by supernormal means, by telepathy, clairvoyance, etc., should communicate to the ordinary consciousness knowledge which to it is new and sometimes surprising, and apparently miraculous?

We know that communications are written without the conscious origination of the person whose hand makes the letters. The supernormal process known as automatic writing is but one of a series of kindred processes—word-hearing, word-seeing and word-uttering. To take one of these processes of automatic verbalization: "the hearing of voices" is a phenomenon which has been noted in every age, and one which has played an important part in the religious history of man, exerting no small influence in the formation and progress of religious beliefs.

Not infrequently the voices have been, in thought and moral tone, above the normal level of those who have heard them. Some have heard them from infancy all through their lives, and in adversity or danger more distinctly than at other times. The utterances have been words of warning, of monition, of instruction. What is the explanation? It is easy in all such cases to allege insanity, but what kind of insanity is that in which its only indication is that the person automatically, as it were, hears a voice which, he comes to know by experience, expresses a higher wisdom than he is conscious of possessing?

By such a monitory voice was Socrates, the wisest man of the ancient world, guided in the affairs of life. He was a man of robust constitution, physical health, and moral balance. In discussing freedom of thought and speech, in his admirable work on "Liberty," John Stuart Mill says of Socrates: "Born in an age and country abounding in individual greatness, this man has been handed down to us, by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, *i maestri di color che sanno*, the two headsprings of ethical as of all other philosophy. This acknowledged master of all eminent thinkers who have since lived, whose fame, still growing after more than two thousand years, all but outweighs the whole remainder of the names which make his native city illustrious,—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety in denying the gods of the State; indeed, his accuser asserted (see the 'Apologia') that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a corrupter of youth." The tribunal, doubtless, honestly found him guilty of the charges preferred, and condemned the man who probably of all then born had deserved best of mankind, to be put to death as a criminal."

Both Zenophon and Plato, who were intimate

friends of Socrates, vouch for what he said in regard to his daemon—whose voice was always one of warning and restraint, whose silence meant approval of the philosopher's course. The voice gave proof of sagacity, which Socrates always recognized as wise, and of knowledge greater than he possessed, and not dependent upon his observation and experience.

During the series of events that resulted in Socrates' death, the monition was one of silence, except once, when it interposed to check his design to prepare a speech in his defence. By sustaining silence the daemon approved those courageous acts and words, since admired and praised by millions, which brought upon him the extreme penalty inflicted by the Dikastery—a penalty which, with but little temporizing, he could easily have escaped.

In his last speech Socrates said: "There has happened to me, O my judges, a wonderful thing. For that accustomed divine intimation in time past came to me very many times and met on slight occasion, if I were about to act in some way not right; but now this fate which ye behold has come upon me, this which a man might deem and which is considered the very worst of ills. Yet neither when I left my home this morning was I checked by that accustomed sign, nor when I came up hither to the judgment hall, nor at any point in my speech as I spoke. And yet in other speeches of mine the sign has often stopped me in the midst. But now it has not hindered me in any deed or word of mine connected with this present business. What, then, do I suppose to be the reason thereof? I will tell you. I think it is that what has happened to me has been a good thing; and we must have been mistaken when we supposed that death was an evil. Herein is a strong proof to me of this, for that accustomed sign would assuredly have checked me, had I been about to do aught that was evil."

Shall it be said of Socrates, the greatest combination of intellect and virtue of the ancient world, whose profound wisdom during his life and whose philosophic fortitude and serenity under the sentence and in the hour of death have commanded the admiration and praise of countless millions who have lived since he passed to the silent realm, that he was a victim of hallucination? Were his words and acts, that have been thus eulogized, those of a man insane? Is it not more reasonable to believe that his "daemon" represented a higher intellectual and moral plane than that of the conscious life which was guided and directed by the mysterious voice which he obeyed, and always wisely, even in the face of physical death?

Mr. Myers, who has treated the subject of subliminal consciousness in a manner at once original and brilliant, after defining genius as "A mental constitution which allows a man to readily throw forth into conscious life the products of unconscious thought," refers to the story of Socrates as "Rich in psychological suggestions of the possibility that the messages which are conveyed to the conscious mind from unconscious strata of the personality, whether as sounds, as sights, or as movements, may sometimes come from far beneath the realm of dream and confusion, from some self whose monitions convey to us a wisdom profounder than we know."

When it is considered that in the life of Socrates were periods of "Immobility frequently lasting for hours, and once, as reported, for a consecutive day and night, when he was inaccessible to any outward stimulus and remained fixed as in a deep contemplation," and this without any suggestion of epilepsy or previous hysterical disturbance, the conviction is increased that the monitory voice and the monitory silence came from a supernormal source. If from his own sub-conscious nature, as it seems to me probable, what an unexplored and unknown domain of being is implied, in opposition to all materialistic theories of the human mind.

To me is suggested by the facts mentioned a larger form of life in which the different consciousnesses are merged—a wider and more comprehensive consciousness that transcends any analogies or comparisons we may use. The human mind has powers and capacities not dreamed of in the old philosophies and psychologies, and the movements in which some of them are externalized, although apparently automatic to the ordinary consciousness, are nevertheless conscious and volitional to the stratum of intelligence from which they originate, and all the conscious states are probably comprised in the human mind, which, though it seems to be made up of a whole platoon of personalities, is an indivisible, individual unity, having its basis, not in the fleeting world of phenomena, but in the world of reality, which underlies all the changing scenes of nature, in the noumenal world. Thus, on one side, man is linked to that which is permanent and eternal; on the other, to that which is phenomenal, relative, and transient.—B. F. Underwood.

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DR. SHUFELDT ON BIOLOGY.*

Dr. R. W. Shufeldt, who has a national reputation as a biologist and naturalist, has had a somewhat curious experience. Although not a Roman Catholic and, as he says, not "even an acceptor of the fundamental requirements of the Christian faith," he was invited by Bishop Keane, the rector of the Catholic University of America, to deliver a series of lectures on biology before the faculty and students of the University. To his surprise was added, as we learn from his preface, pleasure at the way in which his first lecture was received; which was alloyed, however, by the marked disapproval evinced by some of his audience for the other lectures. Moreover, although Cardinal Gibbons had personally suggested that the lectures be published in the *Catholic Mirror*, of Baltimore, only the first two lectures, and merely approved portions of these, were published in that paper, and the lectures met with a similar fate at the hands of the *Catholic News* of Washington. It is hardly surprising, therefore, that Dr. Shufeldt should dedicate the present publication to the Catholic clergy and laymen of this country "with the profound hope that they may read and comprehend the truths I have endeavored to convey."

We cannot say that we feel any surprise at the reception met with by the truths so ably presented by Dr. Shufeldt in his lectures. The Roman Catholic mind is eminently theological, and Christian theology has not yet learned to accept the legitimate conclusions of modern science, whatever may be said of those who are sufficiently religious to relegate their theology to the subordinate place where it belongs. No objection could be made by any one to the first lecture, which treats of the history and present domain of biology. Nor ought the second, which deals with the geological relations of biology, to have aroused much opposition, although its references to the antiquity of geological formations with their organic remains touch closely on theological prejudices. Probably the necessary references to Darwin and Wallace aroused ill-feeling, as much as the actual statements of facts. When, however, Dr. Shufeldt came to treat of the value of biology as a study, which was the subject of his third lecture, he was on very dangerous ground. Here he had to deal with the development of organic forms, and although he treats the matter very cautiously the cloven foot of evolution could not avoid showing itself, to the exclusion of the theory of creation which is nowhere referred to. Even this should have been forgiven, however, for the sake of the lucid statement of the benefits to be derived from the study of biology, not the least of which is its influence over the treatment of diseases and injuries to the organism, and of the best mode of prosecuting the inquiry.

Dr. Shufeldt's last lecture was the consideration of the growth and future influence of biology, and it is full of interesting and curious information. It is remarkable how many of the structures in the human body are still unexplained as to their uses. It is only a few years ago that the object of the pineal gland, formerly thought to be the seat of the soul, was revealed by the discovery in New Zealand of a unique form of lizard which has the rudiments of a third eye, mid-way in the brain, connected with the pineal gland. In referring to the position of psychological inquiry, and in mentioning the work done by the British Society for Psychical Research, Dr. Shufeldt expressed himself satisfied with the truth of telepathy. The subject of the natural history of animals and plants is of especial interest to him, and in relation to the future of the inquiry into the distribution of organic forms in space and time, he states that "the combined results of the laborers in these fields will be an elaboration of our knowledge of the true affinities existing among all animals, both in time and in space, as well as the true affinities existing among all plants, from their beginning in time up to include all modern forms." As to the

origin of life upon the earth Dr. Shufeldt limits himself to an examination of the opinions of Darwin, Balfour and Wesley, and he states his own belief that "we may have living matter arise from non-living, and it was what took place at the dawn of life upon earth." In connection with which conclusion, we would say merely that at present we know nothing of the conditions which prevailed when the first living organisms appeared, and therefore we have no data on which to base a scientific opinion. Dr. Shufeldt concluded his course, by hoping that the Catholic University would speedily make a readjustment of religion to science, a reply to which suggestion was made by the exclusion of his lectures from the Catholic press, and he might therefore have fitly omitted from the present publication, especially in view of what he says in his preface, the final paragraph in which he thanks the faculty and students for their undisturbed and continuous attention from the beginning to the end of the series.

SWEDENBORG ON MARRIAGE.

The unique place occupied by the Swedish philosopher, Swedenborg, as the founder of modern Spiritualism, as distinguished from mere spiritism, renders of great importance anything he may have said in relation to the state of man after death. It is impossible not to be struck on reading some of his works with the fundamental position assigned to marriage in the spiritual economy of nature as described by him. Swedenborg affirms that good and truth are the universals of creation, and hence they are in all things, not separately but together and with an innate inclination to join themselves together in one. Particularly is this so in the animal kingdom, the masculine element of which is the truth of good or truth grounded on good, and the feminine element the good of that truth, or the good founded on that truth. From this marriage of good and truth are derived the love of sex, with the higher form of love to which Swedenborg applies the term "conjugal." The love of sex belongs to all the members of the animal kingdom, because it is proper to the animal or external nature. But conjugal love belongs to the internal or spiritual man, and hence it is peculiar to man, in whom an internal spiritual principle is implanted. The development of this principle leads to an inversion of the love of sex, which thus becomes the chaste love of the sex as the marriage of good and truth, and man and woman exhibit the form of this marriage in proportion as their interior spirituality is opened.

According to this view the sex continues to exist after death, although spiritualized, and it is interesting to note the explanation given by Swedenborg of the difference between the masculine and feminine principles. He writes: "The essential distinction between the two is this, in the masculine principle, love is inmost, and its covering is wisdom, or, what is the same, the masculine principle is love covered (or veiled) by wisdom; whereas in the feminine principle, the wisdom of the male is inmost, and its covering is love thence derived; but this latter love is feminine, and is given by the Lord to the wife through the wisdom of the husband; whereas the former love is masculine, which is the love of growing wise, and is given by the Lord to the husband according to the reception of wisdom. It is from this circumstance, that the male is the wisdom of love, and the female is the love of that wisdom, therefore from creation there is implanted in each a love of conjunction so as to become a one." That this explanation has psychological truth, in that it agrees with observed phenomena, appears from Swedenborg's further statement that by birth the character of the male is intellectual, that of the female partaking more of the will principle. This is explained further, that "the male is born into the affection of knowing, understanding, and growing wise, and the female into the love of conjoining herself with that affection in the male." These affections have their physical correspondents, for as, according to the teachings of Swedenborg Spiritualism, "the interiors form the exteriors to their

own likeness, and the masculine form is the form of the intellect, and the feminine is the form of the love of that intellect, therefore the male and the female differ as to the features of the face, the tone of the voice, and the form of the body." They differ also in their gestures and manners, and are not exactly similar in any respect. Indeed, "the male principle in the male, is male in every part of his body, even the most minute, and also in every idea of his thought, and every spark of his affections; the same is true of the female principle in the female."

Swedenborg reasons very properly that as male and female cannot be changed into each other, they must remain male and female in their spiritual state of existence. But how does he prove that the love of the sex remains? He says that man knows that there is such a thing as love, but he does not know what love is. He is not aware that love is his very life, not only the common life of his whole body and of all his thoughts but also the life of all their particulars. . . . Love therefore is the heat of the life of man, or his vital heat; the heat of the blood, and also its redness, are from this source alone." This must, we suppose, be regarded as having an esoteric sense, as he adds, "the fire of the angelic sun, which is pure love, produces this effect." But every man has his own peculiar love, as appears from the infinite variety of human countenances, for "the countenance is changed and varied according to the affection of love; a man's desires also, which are of love, and likewise his joys and sorrows, are manifested in the countenance." Yet it is the interior man, that which is the spirit which lives after death, and not the exterior man that lives in this world, which is the form of love. The exterior man learns from infancy to conceal his love, and even to make a show of desires that do not belong to it. But it is a man's own peculiar love that remains with him after death, and it is one with himself. For love is the "esse" or essence of a man's life, as thought is the "existere" or existence of his life, derived from the love. Hence "speech and action, which are said to flow from the thought, do not flow from the thought, but from the love through the thought;" which is true according to the principles which make feeling or emotion the psychological basis of mind. If we consider further the nature of love, we find that according to the teaching of Swedenborg, it is "a desire and consequent tendency to conjunction; and conjugal love to conjunction into a one; for the male-man and the female-man were so created, that from two they may become as it were one man, or one flesh; and when they become a one, then, taken together they are a man in his fulness; but without such conjunction, they are two, and each is a divided or half-man. Now as the above conjunctive tendency lies concealed in the inmost of every part of the male, and of every part of the female, and the same is true of the faculty and desire to be conjoined together into one, it follows, that the mutual and reciprocal love of the sex remains with men after death."

Thus Swedenborg proves that, assuming the continuance of life after death, we shall retain the principle of love which seeks satisfaction in spiritual union between the sexes. This conclusion is elaborately worked out in the work which treats of "Conjugal Love," but we cannot now do more than quote a passage in which a spirit is made to describe the experience of himself and his wife. He says: "We are one, her life is in me, and mine in her; we are two bodies, but one soul; the union between us is that of the two viscera in the breast, which are called the heart and the lungs; she is my heart and I am her lungs; but as by the heart we here mean love, and by the lungs wisdom, she is the love of my wisdom, and I am the wisdom of her love, therefore her love from without veils my wisdom, and my wisdom from within enters into her love, hence, there is an appearance of the unity of our souls in our faces." Have we not here the explanation of the resemblance which is often noted between the features of husband and wife even in this life?

There is one point which deserves attention. What

*Lectures on Biology. Delivered before the Catholic University of America. By Dr. R. W. Shufeldt, 1893. Reprinted from the American Press.

is the future lot of those who not having been married in this life, through no fault of their own, have no partner with whom to renew the marriage relation in the spirit world? The answer to this question to be derived from the teaching of Swedenborg, is that such persons are in the same position as those who find themselves, owing to difference of inclinations, unable to live with their married partners. These are separated and to the man is given a suitable wife, and to the woman a suitable husband. It could not be otherwise in the case of the unmarried, who, if they are fitted spiritually for it, may expect for themselves, according to Swedenborgian doctrine, the completeness of nature which, as we have seen, is contributed by the marriage of conjugal love, and therefore look forward in the future life to the spiritual partnership that has failed them in this.

DRUMMOND'S "ASCENT OF MAN."

We did not complete last week our notice of Mr. Drummond's "Ascent of Man." In the chapter on "The Struggle for Life," he remarks:

"Apart from the initial appetite hunger, the stimulus of environment—that which necessitates man to struggle for life—is two-fold. The first is inorganic nature, including heat and cold, climate and weather, earth, air, water—the material world. The second is the world of life, comprehending all plants and animals, and especially those animals against whom primitive man has always to struggle most—other primitive men. All that man is, all the arts of life, all the gifts of civilization, all the happiness and joy and progress of the world, owe much of their existence to that double war." That is, hunger creates certain wants, and the struggle for life is the struggle against those who would fain keep to themselves the means of supplying those wants. Now so far as by "hunger" is meant mere physical hunger, and by "want" mere physical want, we think their importance in the development of civilization may be easily exaggerated. There is "hunger" and "want" of the mind, "craving of the soul," as well as of the body, and the former has probably been much the more important factor of the two in that development. If we take the case of the beginnings of "fine art," we see that the taste for drawing and carving was exhibited at what would seem to be a very early period of human existence, and this is a matter of mental, not physical "taste."

It is unfortunate that Mr. Drummond did not show his originality by thus extending the sphere of "want" among primitive men. To the mental and not the physical hunger must be traced the highest developments of civilization, and probably even language itself, which began in the effort to express the emotions of man's nature. To the same source must be traced the "struggle for the life of others," which out of the simple sympathy between mother and child has developed the altruism of a Buddha, a Jesus, and an Auguste Comte. The gospel of love may, indeed, be traced still lower to the sexual instinct, and this again, if we may accept the conclusions of Dr. S. V. Clevenger, is a kind of hunger, which shows itself occasionally in the devouring by animals of their offspring. This point is not touched on by the author, who dwells rather on the self-sacrifice which attends reproduction not only among the lower forms of life, but even with man himself: "All that is moral, and social, and other-regarding has come along the line of this function." He dwells also on the important part played in nature by coöperation. This is especially observable in the relations between insects and flowers, and in the sociability which is characteristic of many animals. Coöperation is indeed essential to all progress. "Organic evolution," says Mr. Herbert Spencer, "is primarily the formation of an aggregate," and he might have said the same of inorganic evolution. In referring to the ethical significance of sex, Mr. Drummond remarks that no very clear advantage of the sex distinction has yet been made out by science. Nor will it be until science recognizes that the principle of sex belongs as much to the

inorganic world as to the organic. It will be then seen that it is an advantage because it is a necessity. Otherwise it could not be said that "maleness is one thing and femaleness another," and that "each has been specialized from the beginning to play a separate role in the drama of life."

We fear that in these days of woman's rights many of Mr. Drummond's readers will object to his assertion that "woman completes her destiny by occupying herself with the industries and sanctities of the home, and paying the debt of Motherhood to her race." This is the inference from the conclusion that man's life is determined chiefly by the function of nutrition, and woman's by the function of reproduction. There is a general truth in this view, but to make it the test at the end of human evolution as at the beginning appears to us far from reasonable. Intelligence, which should be the governing principle of all lives alike, is the attribute of both men and women and there cannot be ultimately any limitation of its faculties or its rewards to either sex. The duties of altruism are as much binding on the one as on the other.

We have not space to follow Mr. Drummond through his argument as to the evolution of a mother and of a father. We must question, however, his statement that motherhood did not exist until the birth of the first human child. The study of monkey life is sufficient to disprove it. The author, after referring to a mother's patience with her offspring, says: "Feeling with another is the literal translation of the name of the second virtue—sympathy. From feeling with it, the parent will sooner or later be led to do something to help it; then it will do more things to help it; finally it will be always helping it. Now to care for things is to become careful; to tend things is to become tender. Here are four virtues—patience, sympathy, carefulness, tenderness—already dawning upon mankind." All of these are exercised, however, by the mother of the monkey babe. We much doubt, moreover, the truth of the author's statement, in relation to the evolution of a father, that "the apathy and estrangement between husband and wife in the animal world is radical and universal." Darwin has shown that monogamy is the most usual practice among the higher apes, as it certainly is with many birds, and as to the latter, at least, the apathy between husband and wife is conspicuous by its absence. The distinction the author is so anxious to make between man and the lower animals, is discredited by his indorsement of the opinion that primitive man had, like animals, a pairing season. The author, who has an imperfect conception of the relation between the family, the clan and the tribe, speaks of the "incorporation of the family into a clan or tribe," whereas in reality the "clan," by which he evidently means "gens," precedes the family in the ordinary sense and represents the maternal principle, as the clan proper and tribe represent the paternal principle.

Mr. Drummond remarks that "the family contains all the machinery, and nearly all the power, for the moral education of mankind." He hardly approaches, however, the subject of the evolution of morality, which he very properly states is based on the customs which people have when they are together, as shown by the meaning of the term "mores." The concluding chapter of his present work is entitled "Involution" and its main object is to show not only the importance of the environment to the progress of evolution, but that "the environment itself rises with every evolution of any form of life." As the environment of the social tree is "all the things, and all the persons, and all the influences, and all the forces with which, at each successive stage of progress it enters into correspondence," so the environment of Nature is the immanent God. This God is to Mr. Drummond also the creator, since creation is to him the only theory of origins in the field, as evolution is the only theory of the method of creation. Before accepting this opinion we must know what is meant by "creation." The author tells us that "evolution is not to unfold from within; it is infold from without." Supposing, however, that the

scientific doctrine of evolution includes both of these processes, we can imagine the origination of forms without the necessity of actual creation.

In leaving Mr. Drummond's book we must bear witness to the excellent spirit in which it is written, and although it contains nothing new, to the admirable way in which its facts and arguments are presented.

THE RIGHTS OF CAPITAL.

The accumulation of vast fortunes in the hands of private individuals is becoming a serious social problem. The saying has become current that "knowledge is power," but in this commercial age it is found that money is still more powerful, as it can command the knowledge which others have acquired, besides performing other feats equally important and sometimes not so excusable. In the old world, and particularly in England, large landed estates, sometimes bringing in enormous revenues from the buildings erected on them, are handed down from one generation to another, not by virtue of the law of primogeniture as is usually supposed, but by settlement and entail. With reference to the vast estates of another character which have been accumulated in this country, Judge Lyman Trumbull remarks:

"In 1860 there were few millionaires and few large fortunes in this country, but since then a rich class has sprung up, so that in 1890, according to reliable statistics, 1 per cent of the people owns as much wealth as the other 99 per cent. In 1890 there were 12,690,182 families in the United States, and according to George K. Holmes, in the Political Science Quarterly, 4,047 of these possessed seven-tenths of the wealth. Just think of it—one family possessing the wealth of 2,000 families the country over! In the city of New York alone there are said to be five men whose aggregated wealth exceeds \$3,000,000,000. How many hundred millions are held by various wealthy corporations, coal and oil syndicates, and other trusts, I am unable to state. The richest corporations and persons on earth are probably in the United States. How have they accumulated their vast fortunes? Surely not by their own industry and thrift, but by the aid of statutes regulating the rights of property, generally statutes providing for the transmission of property by descent or by will or the creation of monopolies."

True as those statements are, it by no means follows that the possession of great wealth is a crime. Doubtless there are particular cases in which it has been obtained by methods which are criminal in everything but name, but usually it has been acquired by persons who have the ability and the fortune to take advantage of circumstances which others might have overlooked or not been able to utilize. The possession of wealth, therefore, is not a crime, and it has its rights in the enjoyment of which it should be protected. Its rights, however, become the measure of its duties, and these should be strictly enforced. This is required, indeed, in the interest of the possessors of wealth themselves, to avert the jealousy which its possession will otherwise surely arouse. It by no means follows that because property has its rights, the accumulation of immense wealth is desirable for the community. If men were perfect and never abused their good fortune, it would make little difference in the long run whether money was in the hands of the few or the many. It would be distributed and like water would find the lowest level. Unfortunately men are not yet perfect, and that they do not as a rule when possessed of great wealth use it properly is proved by the simple fact of the existence throughout the country of so much poverty and misery. It is advisable therefore that measures of some kind should be taken for hindering the formation of fortunes which imperil society on the one hand by the feelings of opposition which they arouse in the breasts of its less fortunate members, and on the other hand by the excessive influence which they give to their possessors.

It is sometimes said that the accumulation of great wealth will cease with the conditions which have

hitherto rendered that accumulation possible. We are told that the time has passed for making large fortunes out of railroad construction. This may be so, but this is not the only way in which railway magnates manage to make money at the expense of the public. It is said also that competition has put a stop to the great accumulation of wealth by means of manufacturing. Such an assertion as this seems absurd in the face of the numberless trusts with which the country is overspread, the object of which is to prevent competition. That no more fortunes, small or great, may be made out of war, we sincerely hope, but let not those who oppose the social changes which are required by the law of evolution flatter themselves that civil war can never again take place. We were within measurable distance of civil war a few months ago through the conduct of one man, and it is impossible to say what may or may not take place if the just claims of labor are not satisfied. It will not do to take chances in the matter, and not only must the present possessors of inordinate wealth be compelled to do their duty to the people, to whom they in large measure owe their wealth, but means must be adopted for rendering the accumulation of vast fortunes more difficult in the future. What these means are we have indicated from time to time in *THE JOURNAL*, and we now merely say that the destruction of all monopoly, the prevention of railway fraud and jobbery, and last but not least, the establishment of profit-sharing as part of our industrial system, are the three most important aims to be kept in view by those who have the best welfare of society at heart.

THE NEW PARTY.

Under this title an organization has been formed in England by a curious group of persons, which includes persons of such opposite characteristics as Grant Allen, Lady Henry Somerset and Keir Hardy. The ruling idea of the organization is democracy pure and simple to be shown by perfect equality of individuals and sexes. Some of its aims are stated by Sarah Grand, who says: "Woman will be in no lower vital environment than man; the swart mechanic, who will not be swart any longer, will dress for dinner regularly; factory girls will prefer Tennyson to the music hall and Ruskin to ornamental hats; and even the debased upper classes will be so far elevated that they will no longer over-eat themselves, which, as is well known, they now do habitually and systematically." This may sound absurd to those whose thoughts continually dwell on the "almighty dollar," but we think the person who speaks of Mrs. Grand's words simply as a "hotch-potch of inflated nonsense and bombastic rhapsody" would do well to join the organization. He would be taught manners, at least, if he were not able to understand that a laborer may also be a gentleman, or to learn that the reading of Tennyson is preferable to attending ordinary music halls.

POLITICAL GAMBLING.

A few days ago we read in the daily press that "the absence of any betting on the State ticket here (Buffalo, N. Y.) is an indication of the puzzling situation!" Nothing can show better than this paragraph the innate spirit of gambling which afflicts our people more than any other civilized nation on earth. The Civic Federation has recently made strong efforts to put down gambling in Chicago, and its leaders are praised by the press for their courage in attacking so gigantic an evil, and at the same time this same press is openly encouraging the very spirit of gambling by its insertion of such announcements as the following, which appeared in the *Chicago Tribune* of October 25th:

"The amount of confidence partisans have in the success of their cause this fall is being exhibited in many cases by backing their judgment with their money. Measured by the prevailing odds, the Republican candidates are decided favorites, and those who insist on taking the Republican end of it are obliged to offer tempting inducements in order to

get their money placed. Frederick T. Adams, a broker of No. 71 Broadway, has bet \$10,000 against \$5,000 with H. B. Livingston on Morton. Mr. Adams said to-day he held \$5,000 belonging to a customer who wanted to bet it on Hill if he could get \$15,000 against it. It was reported up-town ex-Mayor Grant had placed \$10,000 with brokers to bet at evens on his own election, so that he might bring down the odds offered on Strong. It is said a big lot of Tammany money will soon be put in circulation for the purpose."

SOME three years ago, perhaps, *THE JOURNAL* in a notice of Dr. Edward Clarke's book on "Visions," quoted some passages from Dr. O. W. Holmes' introduction to this book. We are now reminded of the work by seeing extracts from the introduction quoted by Rev. M. J. Savage in a sermon on "The Religion of Holmes's Poems." Dr. Clark having claimed that all visions of the dying are probably automatic and illusive, Dr. Holmes says: "But yet who, believing in God and personal immortality, as the writer (Dr. Clarke) rejoices in doing, will dare to say absolutely all? Will dare to assert there is no possible exception? It must be borne in mind, too, that he recognized the 'ego' as distinct from his 'engine,' the bodily mechanism, and that he speaks of the will as a *primum mobile*—an initial force, a cause." And then Dr. Holmes relates two cases told by Dr. Clark, which are cited by Mr. Savage: "Dr. Clark mentioned a circumstance to me not alluded to in the essay. At the very instant of dissolution, it seemed to him, as he sat at the dying lady's bedside, that there arose 'something,' an undefined yet perfectly apprehended somewhat, to which he could give no name, but which was like a departing presence. I should have listened to this story less receptively, it may be, but for the fact that I had heard the very same experience, almost in the very same words, from the lips of one whose evidence is eminently to be relied upon. With the last breath of the parent she was watching, she had the consciousness that 'something' arose, as if the 'spirit' had made itself cognizable at the moment of quitting its mortal tenement. The coincidence in every respect of these two experiences has seemed to me to justify their mention in this place."

M. ANDRE LEFEVRE, in his recent work on "Race and Language," when referring to the question whether man thinks because he speaks, or speaks because he thinks, remarks that if by thought is meant the more or less durable impression produced in the brain by sensation, and the more or less conscious reasoning which gives rise to the action consequent on the impression, it is evident that the thought produces the vocal act which interprets it. But if thought becomes a labor of the brain, independent of the immediate impression, working on sign symbols, retained by memory, elaborated by writing, expressed or understood, substituted for sensation, stored in recollection, and analysed by the mind, it is no less evident that language is not only the instrument, but also the form and condition of thought. As a matter of fact, there exist intermediary stages between crude thought and elaborated thought, between articulate speech and certain languages. The second question, whether man speaks because he thinks, is answered by M. Lefevre in the negative. He speaks because the mouth and larynx communicate with the third frontal convolution of the brain. This material connection is the immediate cause of articulate speech.

THE following passage from one of Swedenborg's works showing his view of the condition of man after death will be of interest to the readers of *THE JOURNAL*. "A man after death is not a natural, but a spiritual man; nevertheless he still appears in all respects like himself; and so much so, that he knows no other than that he is still in the natural world; for he has a similar body, countenance, speech, and senses; for he has similar affection and thought, or will and understanding. He is indeed actually not

similar, because he is spiritual, and consequently an interior man; but the difference does not appear to him, because he cannot compare his spiritual state with his former natural state, having put off the latter and being in the former; therefore I have often heard such persons say, that they know no other than that they are in the former world, with this difference, however, that they no longer see those whom they had left in that world; but that they see those who had departed out of it, or were deceased. The reason why they now see the latter and not the former, is because they are no longer natural men, but spiritual or substantial. The reason why a man after death is a spiritual or substantial man, is, because this spiritual or substantial may lay inwardly concealed in this natural or material man; which natural or material man was to it as a covering, or as a skin about to be cast off; and when the covering or skin is cast off, the spiritual or substantial man comes forth, a purer, interior, and more perfect man."

Rev. Walter Walsh in the August number of the *Westminster Review* says: "We no longer search for the missing link, but for the true theory of value. Spencer's 'Biology' slumbers amidst the dust of our free libraries, while his 'Sociology' is blazoned liberally by the thumb of Demos—his mark. The distinguished scientist who disputed the honor of Darwinism with Darwin himself has turned aside to write a book on 'Land Nationalization.' The duel between Genesis and geology promising a peaceful issue; the whole world has turned to watch the more awful battle between selfishness and poverty, capital and labor—slumdom, sweating, and the grog-shop on the one side, and health, sanitation, fair wage, justice, and sobriety on the other. This is a more tremendous affair than the collision between the speculations of scientist and theologian. It is a battle for life and death—a battle for the bread of life from those who have nothing to hope from life and nothing to fear from death. The arena has changed quickly from the professor's chair to the trade union, the Socialist club, the Anarchist den. The whole social body is gravitating toward the scene of strife. Government and parliaments are being dragged into it, and the pace of the whole thing is quickening till sober judgment and cool measurement become almost impossible."

SAYS Gladstone: "It is the extension of wealth, the multiplication of luxury, the increase of wants following therefrom; of wants of every one of which is as one of the threads which would, separately, break, but which in their aggregate bound Gulliver to the earth. This is the subtle process which more and more, from day to day, is weighting the scale charged with the things seen, as against the scale whose ethereal burden lies in the things unseen. And when the adverse host is thus continually in receipt of new reinforcements it is time for those who believe to bestir themselves and to prepare for all eventual issues by well-examining their common interests and by keeping firm hold upon that chain which we are permitted to grasp at its earthward extremity, while at its other end it lies 'about the feet of God.'"

EVEN if they get a little out of patience with Mr. Podmore's desperate matter-of-factness, says Light, our readers will find "Apparitions and Thought-Transference" an exceedingly interesting work, at least, if they are not familiar with the publications of the Society for Psychical Research, from which many of the instances and stories are quoted. The book is well suited for lending to some wise friend who knows that "the whole thing is humbug;" moreover, it will undoubtedly give the slipsbod observer an excellent lesson in the attentiveness and accuracy necessary for these investigations.

In all ancient Christian literature there is not one word that tells the slave to revolt, or that tells the master to liberate the slave, or even that touches the problem of public right which arises out of slavery. —Ernest Renan.



THE SONG OF A SOUL.

BY CARL BURELL.

One soul sang unto another for it was so full of love
That the world seemed full of beauty and so did the heavens above,
And the soul was so full of joy that it sang all day and all night
For it could know no darkness since the other soul was its light;
It sang till the stars of the morning stooped in their course to hear
For ever to their far-off spheres came the music sweet and clear:

O joy of all joy the sweetest,
At last indeed I've found you—
O life of my life completest
My beautiful, good and true.

One soul sang not to another—no other was there to sing to—
The world was full of darkness—the other soul was untrue,
Untrue to itself and thus perished and so left this soul all alone—
Alone in utter darkness with no other song than a moan:
And so forever and ever this lone soul sings its sad song
All day and all night to the breezes which bear its burden along:

O grief of all grief most bitter,
Lost—lost is the soul of my song—
For me hell than earth would be fitter,
Wake hell and undo thy wrong.

INFLUENCE.

TO THE EDITOR: Let woman exert to the utmost her influence in this transitory life, for with her earthly career her destiny ends. This may appear a startling statement to the readers of the *THE JOURNAL*, but Rev. Mr. Batley says, "There are no women in Heaven," and surely the Rev. Mr. Batley knows. He lives in the same town as Talmage. He quotes scripture to prop his position. Fortunately for him, scriptural meaning is so elastic it may be used to prop almost any position. Listen a moment to the Rev. Batley: "Women will go back into their original state whence they were taken by the Creator. When Christ said that there were no marriages in heaven, but all should be as the angels, I believe he meant that there were no such creatures as women in that world of blessedness and song. Women are made for the glory of man and man for the glory of God." O readers, fancy an eternal bachelor's hall never to be lighted by the sweet smiles of woman. Do you wonder that the gods left elysian (?) fields to make love to the daughters of earth? To be real charitable, we will think that Mr. Batley is suffering from an attack of revengeful pessimism, occasioned—diagnosing from the symptoms—by being jilted by some beautiful woman. As a therapeutic we would prescribe an intellectual tonic. George Meredith's "Egoist" for instance. In truth it is a book that every man might read with profit. But even Mr. Batley cannot deny the mighty influence of woman in this life. It was her influence in the life of primitive man that helped to shape his destiny, mould his character and by the slow stages of evolution bring him to the approximate civilization of to-day. So blunt was man's intuition that it has taken centuries of evolution for him to become spiritually developed sufficiently for him to realize the fact of woman's mighty power in every act of his life, and some have yet such a dim spiritual sight that they cannot perceive the fact. But, whether recognized or not recognized, through all the ages gone, in times of storm and stress and doubt and darkness and despair, when hope like a golden sunset seemed to be dying into a twilight sky of gray—like a sweet and subtle sea has flowed the thought of woman to meet in symphony the thought of man, to nerve him to nobler endeavor and more heroic action.

It is the fine and oftentimes unrecognized forces that are the mainspring of nature's most wonderful manifestations. Through all creation in plant and animal the feminine and masculine are of equal importance and influence. Though man apparently rules the world, yet by her fine and subtle power—does not woman rule man? And so adroitly that he does not

know he is ruled—but contentedly thinks he is having "his own way." Thus indirectly woman is sovereign of the world. Glance at history, at France under the dominion of kings, yet the kings were ruled by the Maintenons, Pompadours, and Du Barrys and thus the destiny of France for ages was in the hands of woman.

Josephine was the intellectual complement of Napoleon, but when the pride of ambition trampled upon the heart of her who loved him, when he withdrew from her aura of sympathy and help, did he not take the first step toward St. Helena and death?

Amid the gloom of exile and the blackest shadows that ever darkened round a poet's life, there gleamed one inspiration brighter than a thousand midday suns. The beautiful face of Beatrice, shining upon Dante from the starry heights of the Paradise. Beatrice was to Dante the inspiration that awakened all the music of his soul, and from his transcendent love for her grew the "Divina Commedia" in all its surpassing glory.

George Washington, a name in America adored, and yet what important factors were his wife and mother in the moulding of his character and the influencing of his career. Volumes might be filled with instances where woman's influence has guided the destiny of empires—or in the more obscure but not less important precincts of home—has kept loyal to his daily trusts and duties the husband, brother, father, son. If from men the refining and inspiring influence of woman should be withdrawn they would become mentally and physically dwarfed. Even those that most decry her influence, how gladly do they come to her for comfort, counsel and help—these great grown school-boys—whipped in the battle of life. A mighty factor for good or for evil is this subtle influence of woman. She may rule man through his lower nature or by inspiring his higher aspiration lead him to heights of spiritual progress. Women are not angels. Men are not archangels but are erring human beings looking for "light, more light." They are of equal but different intellect, of equal but different phases of influence and importance. The faculties of each alone are but crescents; they must blend to form the perfect sphere. Deep in the hearts of both is the love of power and influence. If it is the wish to become benefactors to the race—let it not be the power that is concentrated to "miserable aims that end in self," but "power to heal, to redeem, to guide and to guard. Power of the sceptre and shield; the power of the royal hand that binds the fiend and looses the captive; the throne that is founded on the rock of Justice, and descended from only by steps of Mercy."

BERTHA J. FRENCH.

WILLIMANTIC, CONN.

A PLEA FOR SPIRITUALISM.

TO THE EDITOR: We all have among our friends one who "believes in spirits." When everything is bright and joyous in our own homes, it is an easy matter to consider the peculiar ideas of our friend very amusing, and oftentimes a subject of ridicule.

Time goes on and the death angel with noiseless tread enters your own household, and with what anguish you watch a loved one depart to what you have always considered "that bourne from which no traveler returns" none can understand but those who have been in the valley and the shadow of death.

The deepest grief, the greatest sorrow of your life has come to you, and you know that the future cannot be like the careless, happy past, before the loved one left you, for the vacant chair, the personal belongings, and the tender memories associated with all, are constant reminders of your affliction, and you have no desire to take up the burdens of life and continue the journey. You have an interest in eternity now, and you ask yourself many times during the long day and night: "Does death end all?" Oh, for firm and trusting faith, for human aid is powerless to bring you comfort during this time of anguish!

In the happy, careless days of the past you never cared to discuss such gloomy subjects as "death and the hereafter." You dismissed them with a shudder, for life was bright and joyous; but now you are surprised at your interest in things unseen, and you instinctively turn to your friend who "believes in spirits," to tell you something of her belief, and how it came to her, for when she called during the first hours of your great grief, her sympathy for you and the few words of comfort she

spoke to you, left an influence of calmness which if not lasting, gave you momentary relief. You can only remember that she said "dear child, she has not left you, in time you will see the light shining in this dark cloud." Every day the longing for this friend to comfort you becomes stronger, and you find that she, too has drank deep of the bitter waters of affliction to come to her present state of calmness and firm and trusting faith. To-day you feel new happiness, for something seems to have given you hope. Your friends observe the change, for you seem more like your happy self. Although the tears came, you say, "I saw my loved one in dreams last night, she looked so natural and she spoke such words of cheer, I know she must have come to me." True, my friend, she was with you. If we are to believe our only guide, the most ancient of books, have we not sufficient proof that our departed can come to us in our dreams? Do you not remember the beautiful story of that wonderful ladder of light,

"That, crowded with angels unnumbered,
By Jacob was seen as he slumbered
Alone in the desert at night?"

The little seed of faith which has been sown by your spiritualistic friend, and the remembrance of your vision in sleep, now give you a new interest in life and in things eternal. That familiar quotation, "Ask and ye shall receive," now has an entirely new and significant meaning to you. You know that prayer is the language of the heart, therefore your constant desire is "Give me faith, show me the pathway to the hereafter where, it is said, that my dear one still lives."

The springtime with its tints of living green, deepens into summer, and with the growth of blossom and fruit, your hopes for higher truths and spiritual perception seem to expand also.

There seems a presence near you in your daily work, in your walks, and in the silent hours of the night there seems a vague, undefinable presence. You find yourself thinking of many subjects entirely new to you, and you seem to hear the voice of the loved one speaking to your inner consciousness. There is a calm upon the troubled waters, as though a voice had spoken to your heart, "Peace, be still!" Have faith and patience for your spiritual faculties are being awakened and "that which was sown in tears shall be reaped in joy!"

No, you are "not insane," as your thoughtless, gossiping friend reports; you are only solving the great question of immortality, in a way satisfactory to yourself, that you may go on in your earthly journey with new courage and with faith and hope born through suffering. To your religious, but skeptical friend in regard to "spirits," can you not prove that the Bible contains convincing proof that there is an eternal life, and that your departed can come to you?

Spiritualism may be denounced as being false, and deluding people, but to those who have not investigated its teachings, there is much to be learned before passing hasty judgment. The great truths that it impresses upon us are, that we enter the hereafter just as we leave the earth life. We may go with, or without, spiritual riches, just as we choose to make our earth life, one of wealth or poverty. We are commanded to lay up treasures in heaven where moth and rust cannot corrupt.

"In my Father's house are many mansions." We are building our mansion for eternity during our daily life. When our dear ones go down to the dividing line between heaven and earth, we bid them farewell with grief and bitter tears. Oh could we but see the awakening in the other world! Such joy, such peace and happiness when the earthly journey is finished and the tired and diseased terrestrial body is consigned to its last resting place, and the celestial body finds its place in the true spiritual life beyond!

Be of good cheer, sad hearts, for there is a light shining upon your pathway. Death does not end all, and through your suffering you will find firm and trusting faith to comfort and sustain you, and to help you to bear other's burdens, as you journey toward the sunset. Your dear ones come to you as angels of light, ministering to your daily wants, and directing you to the true home, beyond the shadowy river, where they are preparing a place for you. By the golden thread of affection they will draw your thoughts heavenward, and the silent influence of your angel visitors will be recognized.

With a desire for higher knowledge, the

true and earnest seeker will be rewarded by that wondrous peace of mind which surpasses all worldly joys and pleasures. Faith will illumine your pathway and life will be worth living, and the divine voice will whisper to your heart.

"Lo! I am with you always."

RAY LAURENCE.



Mrs. Judge Peck

Dyspepsia

Mrs. Judge Peck Tells How She Was Cured

Sufferers from Dyspepsia should read the following letter from Mrs. H. M. Peck, wife of Judge Peck, a Justice at Tracy, Cal., and a writer connected with the Associated Press:

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WOMAN AND THE HOME.

WOMAN'S WEAPONS.

When savage woman first began
To live upon the primal plan
And civilize the savage man,
Her weapons were the pot and pan.

With these, in costume somewhat nude
And methods which to us seem rude,
She baked and boiled and fried and stewed,
And gave her master toothsome food.

Then as a consequence she soon
Provided one more priceless boon,
For at the hour of hungry noon
She handed him the helpful spoon.

Then rising in her loving skill,
While man the beasts and birds must kill,
The needle came her time to fill
And clothes developed by her will.

Then sat the mother unafraid,
While round her feet the children played;
And for man's comfort she essayed,
And out of skins his garments made.

Pass we through centuries and we see
These weapons still she holds in fee;
Men own their power with bended knee,
And women know their mastery.

Yet added to these mighty powers,
Whose lives will last as long as ours,
A dainty weapon decked with flowers
Entrances all our social hours.

This weapon of consummate art
In every salon plays its part,
In public hall or private mart
Its graces capture many a heart.

It is of course—the lady's fan!
A vital force—with pot and pan,
And spoon and needle, woman can
Complete the rudimentary man.

And last of all, but most and best,
The greatest gift of woman blest
With mind and will—is now confessed
It towers in height above the rest.

What is this weapon? Can it be
The croquet mallet which we see,
Or tennis racquet—that of thee
We speak in tones of prophecy?

What is this weapon? We can scrub;
May it not be the washing tub?
No—that's too old! There is the rub,
This weapon is the Woman's club!

—Mrs. Gordon L. Ford.


ON AMERICAN WOMEN.

The most remarkable thing to my mind about the American woman is that it is impossible to be indifferent either to her or about her, whether you consider her en masse or individually. She has a potency, a personality, that is in itself a challenge not to be ignored. This, in fact, is the real fundamental difference between our transatlantic sisters and the women of our own land. Let us leave the individual, who really counts for nothing in our own judgment of national characteristics, alone for a moment, and see how the averages effect us. Take the Englishwoman in the lump—not the new woman or even the metropolitan woman exclusively, but just the ordinary British type, who is neither in the advance guard of modern civilization nor absolutely petrified in the old inertia. Look her well in the face and see if you have any thought about her, any feeling sympathetic or antagonistic toward her, or any sense of her at all. You will find, I think, that she does not stir you in any way, that so long as she remains outside the sphere of your personal interests she counts for absolutely nothing in your consciousness. But go to America and try the same process on the feminine material there. At the outset you are confronted with an actual stimulating force that either attracts or repels you. The point is that she interests you intensely. You must study her and reckon with her whether you like her or not. As to your ultimate admiration or aversion for the American woman, that will depend primarily upon your own temperament. If you take a score of prejudices and prepossessions across the Atlantic with you, her swift intuitions will not only discover but deride them, and you may return with hatred in your heart, vowing that she is neither fish, flesh, fowl, nor good red herring, and, least of all, woman as you would have her be. But if you are wise enough to adjust

your ideals to the spirit of our time, and if you have learnt to look on woman as a human being rather than a function, the American girl will surely illuminate your whole conception of her sex, and lift it up to the plane that is permeated by her scintillant and incisive individuality. And when you meet her again in Europe she will come to you as a blast of the free upper air sweeping over the stagnant ways of old-world life. Then you will wonder, as a man who takes a deep draught of champagne after long abstinence, how you ever came to relinquish the wine of life when it had once touched your lips. And if you continue in this mood the chances are that you will marry that American girl, which is equivalent to champagne every day for dinner, and perhaps a thought more trying to the constitution in the long run.

When all is told, however, America is a paradise for women—a great green throne for her, set in a Western sea. And that nature is fitting her hand for the scepter and her brow for the crown, no one who stands in a large assembly of Americans can doubt. Her physical superiority to the American man is obvious to the most casual observer. A generation or two of stooping over the office desk has whetted his intelligence at the expense of his physique, while the woman has grown fair and tall in the atmosphere of ease till she resembles nothing so much as a race horse, compact of fiery spirit, nervous strength, and delicate contours. Her marvelous adaptability, too, ennobles her to grace as well as grasp her queenhood, and till the end her husband is never quite sure whether he admires or adores her most, which uncertainty brings him as near happiness as a man can hope to be.—R.D. in the London Star.

The Association for the Advancement of Women meets this year in Knoxville, Tenn. There will be a three-days' convention, beginning October 31st. It will be followed by a supplementary session of one day in Atlanta, Ga., and by a day of visitation at Tuskegee. The topics for discussion are: "A plea for humor," Mrs. Julia Ward Howe; "Limits of self-sacrifice," Rev. Antoinette B. Blackwell, New Jersey; "Report of the committee of ten," Mrs. Gertrude B. Blackwelder, Illinois; "Ideal justice," Mrs. Clara Conway, Tennessee; "Art in its practical application to life," Mrs. Ednah D. Cheney, Massachusetts; "The changing type of womanhood," Miss Margaret L. Chandler, New York; "Importance of scientific education for women," Mrs. Ellen Stevens Hildreth, Alabama; "High thinking and plain living; or philosophy and life," Mrs. Ellen M. Mitchell, Colorado; "State laws regarding marriage; statistics collected by committee on reforms and statistics," presented by Dr. Ella V. Mark, Maryland; "Dress improvement; its latest phase," Mrs. Frank Stuart Parker, Illinois; "National monopolies," Mrs. Martha P. Rose, Ohio; "Wifedom," and "Science applied to the nursery and kitchen," Mrs. Henrietta L. T. Wolcott, Massachusetts. Members of the association will be guests during the congress, and it is important that each one intending to be present immediately notify Mrs. C. J. McClurg, Knoxville, Tenn.



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APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Christian Creeds and Confessions; a Concise Account of the Symbolical Books of the Churches and Sects of Christendom and of the Doctrines Dependent on them. Translated from the German of G. A. Gumlich; Ph. D., by I. A. Wheatley. Cloth, 136 pp.; \$1. New York: Funk & Wagnalls Company.

The salient feature of this book is its full account of the Libri Symbolical, and in explanation of the doctrines which divide the hosts of Christendom. Its sections treat of "Church Creeds," "Doctrines of the Creeds," and "Doctrines of the Most Important Sects." It embraces the Greek or Oriental Church, the Roman Catholic Church, the Evangelical or Lutheran Church, the Reformed Church, and the Churches of England and Scotland, also the sects appertaining to each. The volume is of especial value for the student by reason of its concise and accurate statement of facts. It furnishes a scholarly compendium of the Creeds and Confessions, and having already found friendly acceptance among students of Church History in Germany, it is apt to find progressive place as a practical text-book of value in the theological schools and seminaries of the United States. It is supplied with a good index.

Rose and Ninette; A Story of the Morals and Manners of the Day. By Alphonse Daudet. Translated by Mary J. Serrano. Chicago: F. Tennyson Neely. Paper, pp. 274. Price, 25 cents.

This story deals with the intrigues, sorrows and conventional complications of a French divorcee. Rose and Ninette are the young daughters of the divorced parents and the author depicts the anguish and perplexities of the father as he vainly tries to hold his place in his daughters' hearts; indeed the work gives mainly the masculine view of the situation and the French view at that, for while the girls are quite content with the new step-father whom the mother marries, they feel quite incensed when their own father proposes to follow the mother's example and take a new wife. Various queer situations are evolved from the complications made by the laws of France regarding the rights of parents and children. Incidental revelations are given of the manners and vices of different classes in society.

The Forest Tree Planter's Manual. By J. O. Barrett, Secretary of the State Forestry Association, Minneapolis, Minn. Tenth Edition. The Progressive Age Publishing Co., Minneapolis, Minn. 1896.

This excellent little manual should be in the hands of all those interested in the subject of which it treats. Its chief aim is to enforce the necessity of replacing the trees which are felled from time to time by others, so that forest growth may be maintained. This is essential to the prosperity of the country. A vast mass of information on the economic, climatic and other aspects of the case is compressed within the little more than one hundred pages of which the book consists. A copy will be sent free to any one applying to Mr. J. O. Barrett, Brown's Valley, Minn., if the application is accompanied by four cents for postage.

Ships That Pass In The Night. By Beatrice Harraden. Chicago. F. T. Neely. (No. 18 Neely's Popular Library.) Paper, pp. 219. Price, 25 cents.

This work ought to be an acceptable one to the members of the "Shut In" Society since it is all about a company of invalids of all sorts; and deals especially with the fortunes or misfortunes of two of them, a maid and a bachelor of course. The bachelor is simply entitled all through these pages as "the disagreeable man," but Bernardine the sensible little heroine does not find him so disagreeable after all. The work is necessarily sad and ends sadly, but it seems intended for a protest against hopelessness and despair under even the loss of health and in face of death. The scene of the story is laid principally at Petershof, a winter resort for consumptive patients, many of whom board at the same hotel, and eat at the same table. The trend of the book is contained in the following sentence from it, "Though you are broken-hearted yourself you may save others from breaking their hearts." The style is unique, and interesting.

How to Mesmerize. By James Coates, Ph. D. F. A. S. The Mental Science Series. In his introduction Mr. Coates tells us that he has aimed at neither profundity of matter nor perfection of style. The result is that he has produced a book written in an easy, colloquial style, and given a great quantity of information covering every branch of his special subject, mesmerism. What the author says may be relied on, as he is a successful experimenter, and has personal relations with many of the leading mesmerists of the day. It is worthy of note that he regards mesmerism as due to an actual force "which in its nature and character, is no more occult than nerve force, magnetism, light, heat, or electricity," although he admits the action of hypnotism, suggestion, and imagination in some of its phenomena. Mr. Coates prefaces his practical instructions with a short historical account of mesmerism as practiced by the ancients. Two chapters are devoted to "How to give an entertainment," and they contain many of his own experiences. Among other things he states that with a Glasgow sensitive he exhibited complete control over the arterial circulation, accelerating or retarding the action of the heart at will. Instructions are given for the cultivation of clairvoyance, psychometry and thought-reading, and also for the curative use of mesmerism. This is regarded by the author as its most important function, as appears from his condemnation of the abuses of mesmerism and hypnotism arising from their being so often used and for merely experimental purposes, and that with hysterical and diseased persons, a practice which he strongly condemns. The author is to be commended for the high moral tone of his little book, which leaves little to be desired in a popular treatise. Hay Nesbet & Co., 169 Fleet street, London. Price, 50 cents.

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 North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 p. m.
 First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 a. m., 2:20 and 7:30 p. m.
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THIS PAPER IS A MEMBER OF THE CHICAGO PUBLISHER'S ASSOCIATION.

We are greatly grieved to hear that Mr. Aksakof is in very ill-health, and is so nearly blind that he cannot read or carry on the literary work in which he has been so long and so actively engaged. Mr. Aksakof's services to our cause have been so conspicuous for many years that we are sure that all Spiritualists will extend to him their fullest sympathy in his present trial.—Light.

A 5-year-old girl had been attending Sunday-school for several weeks, learning weekly to repeat the golden texts. A few days ago her mother had occasion to administer a severe reproof, when the little one looked up undismayed, and slowly and calmly observed:

"The Lord is on my side; I will not fear."

It was her golden text of the Sunday previous.—Boston Herald.

Once upon a time a little three-year-old boy was left an orphan and friendless, says Light. Unfortunately, the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said: "But, darling, he is a Jew; and you wouldn't like a Jew for your little brother." She reflected a moment, and then said: "No, mamma; but couldn't you spank him, and make him believe in Christ?"

James H. West, whom our readers will remember as a radical Unitarian minister, the editor of the New Ideal Magazine and the author of several spiritually helpful volumes, such as the "Uplifts of Heart and Will," "The Complete Life," "Visions of Good," etc., has just issued, as author and publisher, another excellent little work appropriately entitled, "In Love with Love," which strongly emphasizes the words of Longfellow, "I am in love with love, and the sole thing I hate is hate." This handsomely bound little work full of uplifting thoughts and poetically expressed high ideals and aims which come within the scope of every thinking human being, should be in every broad-minded thinkers library, for while it is a great help to nobler living and higher thought its low price of 50 cents places it within the reach of the many less fortunate thinkers of the world who are unable,

through no lack of appreciation, but mere want of money, to appropriate the same thought given through more expensive media. "The Four Life Studies" are respectively entitled "Transfigurations," which treats of the transfiguring of soul and body through disease of mind and body, as well as by materialistic cares and needs; "Serenity," which shows the power of mind or spirit over mere bodily comforts or discomforts; "True Greatness," which discriminates between earthly ephemeral fame and the power and will which aims toward and reaches that which makes true righteousness, and "Our Other Selves," which is the kernel of the whole book in its teaching of the oneness of humanity which makes unselfishness the keynote to right living—to spiritual uplifting—to true spiritual life.

After five years of labor, with the help of 247 editors, and the enormous expenditure of nearly one million dollars, the Funk & Wagnalls Company announce that the last page of the second, the concluding, volume of the new Standard Dictionary, is now in type. This volume will be ready for delivery in November. The sales of the new Standard Dictionary are phenomenal. The publishers have a mathematician who has figured out that if the copies required to fill the advance orders were laid one on top of the other, the stack would be over three miles high, and laid end to end would make a path over fifteen miles in length. A general agent in Michigan startled the publishers of the new Standard Dictionary by an order for two car loads—43,000 pounds—of dictionaries, to be sent as soon as Volume II. is ready.

Dudley Miller, of N. Y., who died October 8th, aged 47 years, was son of Col. and Mrs. Charles D. Miller, of Geneva, N. Y., and grandson of Gerritt Smith the famous abolitionist and temperance advocate. Mr. Miller was a gentleman of education, a man of business, a congenial companion and a highly respected citizen. He will be greatly missed by a large circle of friends of which his many qualities had made him a favorite member. He had made himself well known among farmers and stock raisers in New York state through his expert acquaintance with everything pertaining to horses and cattle. He wrote freely for the press on these interests and had been for some years one of the proprietors of the Buffalo Horse World. He had recently become connected with a new daily journal, the Post, at Syracuse, as its special writer, or editor on horse and agricultural matters. Mr. Miller died from the effects of injuries received from an electric car.

John T. R. Green, Des Moines, Iowa, referring to Goldwin Smith's remarks on Christ as a judge of Chicago, writes: Curious how thoroughly psychologized the eminent writer is by his environment, and how strangely materialistic. The Nazarene may not have been familiar with the merits or demerits of American politics; innocent to the last degree of primaries, ward bosses and heelers, while office blocks to him would have been the sign manual of civilized barbarity, without a doubt. But Christ was fully alive to the potency for evil of selfishness in peasant, politician or Pharisee of any age or clime. Nor is evidence wanting that he was keenly sensitive to the destructive influences of rent and interest, factors of social life the true nature of which many a proud spirit (even in these times) is completely blind to. However much we have advanced since his time, our conceptions and usages with regard to land and money have not made great progress. He saw clearly enough that those instruments of public welfare, belong by

in San Francisco. At a sitting with a friend who had strong psychic power, but was not a public medium, the name of what purported to be my son who "died" natural right to the public, and should never become engines of destruction through monopolisation, and consequent taking of unearned increase, (rent and interest). His works "render unto Caesar" and his constant denunciation of those who oppress labor, show very clearly I think, that the strife of his life was to make clear the law of harmony (love) which operates with equal nicety in Jerusalem or Chicago.

Dr. G. B. Crane writes: A distinguished jurist, called on me yesterday. In our interchange of experiences in relation to the occult, he gave the following: "My family were visiting in Europe, I at home

eight years before at the age of five, was announced. I inquired about his mother. Reply: "She and sister are in New York and brother is in Paris." I said, "that is impossible for I know their mother would not allow a separation of the family." The writing was repeated automatically. "I firmly believed the mysterious communication was a mistake, till in about a week a letter assured me that my wife was in New York at the time of the séance and my son waiting in Paris for the company of a companion."

There are 20,000 women bicycle riders in New York and New England alone. If possible, the latter staid and conservative locality is more wheel mad than New York. The enthusiasm has spread to the tiptop towns, and a little mountain hamlet of 500 or 500 souls will have its quota of wheel women.

A Temple of Art.



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A World's Fair in miniature is the museum to-day. While it lasts the public will have before them a vivid reminder of the greater exposition of 1893. It will bring back the vast panorama of splendid exhibits including the fine snowing made by

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NEW SERIES—VOL. 5, NO. 25

Publisher's Announcements, Terms, Etc., See Last Page

THE OPEN COURT.

THE ETHER.

BY PROF. A. E. DOLEBEAR.

It is encouraging to find increasing interest displayed in the nature and properties of the ether by those who would fain explain all sorts of phenomena and especially those often called occult, but there is a particular danger here, for if one gets the impression that ether is so far like matter that he can carry his inferences from the behavior of the latter to the former and be equally positive, he is mistaken. One can do no such thing.

To begin with, there are no nerves of sensation which respond to ether action directly. For the sensation of touch resistance is necessary, but the ether offers no resistance either in the way of mass or friction to the movements of a body in it. We get our information of existing things by touch through qualities not belonging to the ether.

For taste and smell, masses of matter in molecular form are essential. Nothing else affects these special nerves. For hearing, masses of matter must move in certain ways, that is, vibratory, in order to produce the sensation. There can be no sound waves in a vacuum and hearing would of course be impossible under such conditions.

For the sensation of light, it is wrongly supposed that light waves affect the optic nerves. They do so such thing. The waves act upon molecular compounds secreted by the eye structure. These are decomposed and enter into new chemical combinations through the activity of the light waves; the molecular disturbance is what the nerves take note of, not the cause of the disturbance, and it is therefore incorrect to assume that ether waves directly affect the eye. The sense of weight implies a mass of matter, and the ether is weightless. The sense of heat implies temperature and the ether has no temperature; that is, the temperature of space is absolute zero, which is only another way of saying that temperature is a function of matter and not of the ether. These seven senses are now reckoned as all the senses possessed by mankind. All of them have to do with matter; matter made up of atoms and known as the elements. The nerves themselves are but masses of the same kind and are affected by disturbances among the molecules. If there be any other kinds of nerves which have not yet been identified, the probability is very great that they too depend upon the actions of ordinary matter for originating sensations. At any rate no one is at present entitled to assert otherwise without bringing good evidence for his statement. Hence it follows that our knowledge of the existence of the ether is altogether inferential. It had to exist as a hypothesis until phenomena of many kinds brought corroborative

and cumulative proofs before men would accept it. Indeed it may truthfully be said that men have been compelled to accept the theory—not by feelings or sensations, but to keep sanity in science. Having accepted it, men have already forgotten the great doubt as to its existence which they so lately felt, and they hastily attribute to it properties similar to the properties of matter which it certainly does not possess. For instance, density, elasticity, atomic structure and so on. Now density refers to the compactness of molecules, but a substance not made of molecules cannot have the property density applied to it, if the term is to mean the same thing in both cases. Similarly with elasticity. That implies deformability and there is no reason in the world for thinking the ether can be deformed. How this idea is affecting physical science may be noticed by the words of Professor Pearson in his book called "The Grammar of Science." He says: "We shall thus find that our sense impressions of hardness, weight, color, temperature, cohesive and elastic constitutions may all be described by aid of the motions of a single medium which itself is conceived to have no hardness, weight, color, temperature nor indeed elasticity of the ordinary type."

This is a warning to be careful in thinking and assuming that the properties of the ether and its functions, can be properly described by the properties and functions of matter. It is about as certain as any knowledge we possess that the ether is so radically different from matter that the laws discovered to hold true for matter cannot be attributed to it. Some of them seem greatly at variance with the laws of matter. For instance one of the laws of motion is that action and reaction are equal and opposite. In ether it appears as if, instead of being opposite they sometimes at least are at right angles. If the ether does not possess the qualities of matter and does not affect any of the senses, as all matter can in some way do, it is not right to call it matter. If a name is needed for it in a general sense it may be spoken of as a substance. It is doubtless an entity, but an inferential one.

TUFTS COLLEGE, MASS.

THE GEORGIA WONDER.

BY SOLON LAUER.

In July of the past summer (1894) on a Sunday evening at Onset, Mass., I was one of a committee of perhaps fifteen persons appointed to scrutinize the performance, before a large audience, of a number of tricks alleged to be manifestations of some power other than muscular. The exhibitor was, or purported to be, Annie Abbott, alias the Georgia Wonder.

At the outset I must confess that the exhibition was the most clever and scientific that I have seen in a long time. Every trick is carefully arranged with reference to certain mechanical principles, and the structure of the human body. In my opinion the power of this woman is simply muscular, though exerted in a way which convinces most persons that it is occult or superhuman. Certain principles or rules of evidence must be admitted at the beginning

of any investigation of this sort, one of which is this: that if any number of these phenomena are found to be fraudulent, the whole must be so considered; for, if Mrs. Abbott really possesses an occult power which can lift five men, that power would be competent to produce a sufficient number of phenomena to demonstrate its reality, and the presence in such an exhibition of several clearly demonstrated tricks is manifestly inconsistent. In the exhibition referred to, I discovered the modus operandi of several of her tricks, so that I succeeded in reproducing them to the satisfaction of an expert conjuror who had failed to discover the method. Other of the tricks I could not perform on account of the practice needed, but perceived the mechanical principles which were involved, so that with sufficient practice I was sure that I could duplicate them.

One of the cleverest of her performances was the weighing trick, which deceived the audience and all the committee, including the man who did the weighing. I alone claiming it to be a trick, and showing the method of its performance after the exhibition was over. The trick was as follows: First Mrs. Abbott called for me to stand on the platform of an ordinary pair of scales to be weighed. She instructed me to stand on the iron portion of the platform, which was about five inches wide, running around the platform. I stood with one foot on each side of the platform, my weight being about in the middle of the platform, measuring lengthwise. In this position the weight registered was my normal weight, about 140 pounds. Then I stepped off the scales, and Mrs. Abbott stepped on. But she took a position differing from mine, as I observed. Her feet were placed on the extreme rear of the platform, across the rear corners, her heels being just on the rim of the platform. I asked her to place one foot forward, but she objected that she must stand on the iron portion. I remarked that the iron extended all the way around the scales, but she still persisted in her position. Standing thus, she easily caused her weight to fluctuate by tipping up the front of the platform slightly, and then lowering it again, and the man who was weighing her was not able to move the weight fast enough to record the fluctuations.

It should be said before describing the second stage of this performance that all members of the committee save myself were by her request seated at the rear of the stage, where they could not observe closely her position on the scales. I had been standing near her, and when she began this performance, sat down opposite the scales, where I had a favorable view. The man at the scales was too busy with the weights to observe carefully. The audience could not see the details, on account of distance.

The second stage of the weighing trick was as follows: A small box was handed round among the committee and pronounced unsuspicious. It was then placed behind the scales, and I noticed that it was just the height of the platform, which it touched at the rear end. This box was ostensibly for a man to stand upon, in order that he might crouch down on Mrs. Abbott's shoulders, as she stood upon the platform of the scales. When this man bore down upon her shoulders, the scales registered many

pounds less than her normal weight (which she stated to be 98 pounds, but which, I should say, was nearly 120 pounds). The explanation of this trick was very easy to me when I saw that her feet were so placed that her heels rested on the box behind her, which thus relieved the scales of much of the weight of herself and the man who was vigorously pushing down on her shoulders.

The third stage was as follows: A board smaller than the top of the platform of the scales was placed on the platform, ostensibly for insulating purposes. Then Mrs. Abbott invited the man who had previously pushed down on her shoulders to now partially lift her from the scales; and while he was doing this, her weight was reported to be several pounds more than normal. This trick was performed by pushing with her foot the board so that it rested partly on the box, before the man who was to lift her had stepped upon the box. In the excitement he did not notice the board, and thus he and Mrs. Abbott were both standing on this board, one end of which rested upon the scales, throwing the greater part of their combined weight upon the platform. Although the man lifted her from the platform, he still stood on the board, and thus did not lift her weight from the scales, but rather added part of his own weight. The scales registered 150 pounds if I remember rightly. This was the last performance on the programme, and without waiting for any report from the committee, the audience rushed out, exclaiming upon the marvellous things they had witnessed. The other members of the committee crowded around Mrs. Abbott expressing their profound astonishment at her gifts. My own congratulations were upon the clever exhibition she had given, and were received with suspicion. The man who did the weighing was, he said, a prestidigitator, but failed to learn the *modus operandi* of any of her tricks, but confessed himself satisfied when I did the scales trick and allowed him to do the weighing as before.

Other tricks would be difficult to describe in detail; but may be briefly mentioned. She produced a snapping noise on a tumbler, by holding it with a handkerchief, slipping her thumb or finger along on the glass, producing thus a noise like the crackling of electricity. I did the same afterward. A physician was called on the stage to take her temperature with a clinical thermometer. He reported it to be three degrees below the normal point, indicating an abnormal condition which in a patient would be considered very dangerous. I did the same thing next day with his thermometer by slyly inhaling through the lips, and exhaling through the nostrils, thus keeping a current of cold air playing on the tube of the thermometer, and putting the temperature at five degrees below the normal, yet I still live.

Several minor points which I observed early in the performance excited my suspicions and may serve as cumulative evidence of its fraudulent character. Once, when she had three men so placed in a chair that the weight of all turned upon the feet of one of them as a fulcrum, and a slight degree of force would be needed at the rear of the chair to lift the chair and its contents from the floor, she pasted a narrow strip of paper around the biceps muscle of her arms, to show that she did not exert any muscular force in the lifting. I at once perceived that in a straight lift, from the floor upward, the biceps muscle would not be called into action, and so the strips would not be bursted, though she might exert a great amount of energy. I called the attention of a physician to this point, and he at once admitted its validity, but did not interfere with the performance. At another time she held an egg in each hand, but so placed her arms under the chair rounds that the lifting was done with her wrists, and the eggs were of course not broken. At another time, in pushing against two men with a rod, she asked me to put my hands against the rod, and she would place her hands over mine, so that I might know she did not exert any muscular force. She did the pushing with the ball of her thumb, merely letting her fingers rest over my hands. I told her this, but she did not change her position.

The method of some of her tricks could not be ex-

plained without mechanical drawings; but perhaps I can suggest some of them. In one trick she has a man sit in a chair, and another man across his knees, facing him, but leaning away from him, the two holding hands. Across their knees she has a third man lie extended. The weight of all three really rests chiefly on the feet of the one sitting in the chair, though it seems to rest on the legs of the chair. A slight lift on the rear legs of the chair raises chair and man off the floor, and seems a wonderful exhibition of power. She stands on a chair and asks three men to hold her up by the elbows. She then allows her elbows to rise, while she sinks down to the floor, in spite of the efforts of the men to prevent it. She asks two men to lift her by the elbows, and they are able or not able to do so according as she holds her elbows rigid or not. But I have indicated enough to convince the candid investigator of her claims that he is not in the presence of any power more remarkable than muscular energy, which is wonderful enough, if we would but attend to it. The miracles of nature, the powers of the normal human body, are sufficient to excite awe and wonder in a rational mind, and only the ignorant will continue to be deluded by spurious exhibitions. That there are powers in nature, and in human nature, not yet discovered or classified by science, I am ready to admit; and it is the conviction of such that often makes people the dupes of pretenders, whose tricks may be but counterfeits of genuine though unknown powers in nature.

UNTO THE MOUNTAINS.

BY MIRIAM WHEELER.

Weary with scrubbing I stretched my stiffened limbs in the sun lying upon the roof of our dwelling, that losing sense of my body my soul might spread her wings in the freedom of space; and sleep lifted me tenderly and placed me upon a flat piece of ground covered with dense undergrowth which had been resting there for centuries. Far off I saw the fair peaks of snow covered hills piercing the blue ether and I knew that there, shrouded from sight by earth mists, lived the lonely Ideal, and I set my face resolutely towards them. As I disentangled my robes from the clinging, clutching brambles at my feet a sharp stone violently thrown hit me over the heart, and with a cry of agony I beheld my own mother, the woman who gave my spirit form, about to attack me once again with implacable scorn. And I, sobbing, called to her saying, "Mother of my body who gave me the best juices of your being to nourish me into womanhood, feed me now also with spiritual food. See I toil towards the mountains."

And she said, "Would to God you had never been born since you do not mind the counsel of your best friends. I see no mountains. Tarry even yet with me and I will repair your torn dress so that no man shall discover the rents therein and know your shame that you have left the beaten track." I halted for a moment, for the material magnetic bond of the body of a child to its material parent is not severed with its umbilical cord. But her worldliness repelled me and one spake through my lips to her saying: "The time has come when I must be and not seem, when I must do and not dream. Come with me likewise and make a path unto the mountains of God."

She remained where she stood, however, sadly enjoining me to return, and I traveled on for some time alone and in much grief. At last some other journeyer clasped my hand with passionate comradeship, and I said seeing the beauty of the soul, "We will keep together, you and I, on this same path, for it is the shortest way, if the thorniest, to the hills." And for a like distance we walked side by side. The wounds made by the stones and briars seemed quite painless then. For a little distance, but presently when we came to the junction of two divergent roads I descried the divine summits of the soaring hills nearer looking down the one, and my inseparable comrade said, "No. See the hills are this way. I must leave you for you are wrong to travel upon that path. It is a road that is a mirage.

It seems to lead up, but it is really a declivity to hell."

And I, weeping tears that sear like red-hot molten iron, cried, "Friend, do not part thus. I too love truth. Kiss me at least farewell, but, and if you do not, take my hand and touch it with good will." But my comrade turned from me, shrinking back in fear as if some horrid leprosy had broken out upon me with white and shining scales. Then, overwhelmed with a cold and clammy earth fog, I wept for a moment, questioning, "Do not we both love God, then should not we love each other?" But my companion answered calling aloud from the path down which he was hastening, "Take not His name in vain. You go to destruction. Your feet wear away thither which will mislead those behind."

I said, "Nay, for I bid them not heed my footsteps or yours, but to lift their eyes steadily into the mountains and make straight thither. Moreover I teach that all men should open their bodies to divine influences by pure lives, loving hearts and clean thoughts, that the spirit may flow into them and they may be led of it. Souls must be free to live their ideals and prove by experience, and so win to loftier uplifts and find wherein true happiness wells from the hidden sacred source of love and sacrifice, making the desert earth rejoice to green fertility. But I must go where I behold the light," and I stumbled on once more alone. So when again a form emerged from phantoms round and clasped me by the hand, saying, "Sister, I must walk always with you," I put it gently from me, answering, "It is not me you love and rightly. It is the light; I reflect only a little ray of it. Yonder over the far hills it dwells in energy and love—male and female—a unit. Lift your eyes and follow on. If one falls, help him upon his feet but do not tarry looking upon his face or into his eyes. It would not be sinful so to do, for evil is only not love and not light and not energy. Yet it would delay you unless indeed he should prove to be your complement, that together as unity you combine to mirror God. But do not mistake. You do not know me. I am not what you suppose. If I drop this covering of reserve that we are granted, you would again turn from me."

Courage, Comrade! Onward! Onward! Follow your highest as I do mine also. By and by we shall see light and each other cleansed and glorified."

So I walked by my comrade very sweetly for a while, but when I was about to speak to her one day I found that she had departed from my side. For she had seen the high land beckoning her away down another road and had not tarried for leave-taking. Thus had we both been spared the bitter pain of wanting anything, even each other, for self, by desiring most of all the Light that we might like moles radiate it to all. And I journeyed on once more alone, unto the mountains.

WHAT SHALL WE DO TO BE SAVED?

BY RICHARD WAHLE.

In looking at our present civilization, with its grand achievements in every line of industry, of commerce, science and art, we can well feel proud of the progress made, particularly in this last half of this century. We look in wonderment at the possibilities of the human mind, and with dismay we notice that all these achievements have done so little to make men happy. We find sickness, moral depravity, dissatisfaction among the rich and the poor, among the learned and the ignorant classes. What is the cause of this?

The advancement of the human race has been one-sided. Most all improvements have been made on the materialistic side of life, and the spiritual side is entirely neglected. The church, whose domain it is to enter into the realm of soul, to study the laws of spirit, has entirely neglected to do its work. By tying itself to certain dogmas made thousands of years ago it stopped further investigation, kept the people in bondage, and made itself the greatest obstacle to the unfoldment of the spiritual nature.

men. The church itself has driven men into this materialistic tendency, by denying them the right to think on spiritual matters. Had only half of the energy, that has been expended in the pursuit of material accomplishments been applied to spiritual attainments mankind would be happier than they are now.

But what shall we do to be saved? We must go back to nature, we have to change our modes of living.

We have to learn that idleness is not an idealistic state, but that life means activity; that luxury makes weaklings and cowards, but plainness in food, dress and shelter means health and strength, that happiness cannot be found in sensuality, but within our own soul, by conforming our ways of living with the laws of nature, with God. We have to learn that all people of this earth are brothers and sisters, however high or low their station may be, and have to enact such laws as will guarantee to every individual his own free development.

But above all we have to learn that there is something high and noble within us that awaits development. Well it is to learn the laws of the physical universe, better though and of the greatest importance to learn the laws of the soul. Let us be able to scientifically demonstrate that there is a life hereafter, that death is not the end of our existence, but the beginning of a greater life, that all the money and luxury of this world are not only valueless in the future life, but are the greatest obstacle to spiritual development. Let us be able to teach that love, will-power and knowledge will open the way to happiness; that without these requisite we will be paupers on the other side, that we have to learn our first lesson there, which we should have learned here; that trouble and mortification awaits the unprepared, where joy and happiness might have held sway.

The one who devotes his life to the scientific investigation of the human soul and its relation to the universe, the one who can demonstrate beyond a doubt to every rational being that there actually is a continuation of individual consciousness after death, and that we reap there as we sow here, such a one, I say, is the greatest benefactor of mankind. The people once convinced of the reality of future life, knowing that it is as certain as death, not a speculation of theologians or a phantasm of some unbalanced minds, having learned that luxury and idleness are its greatest enemies, will turn their eyes to the development of their spiritual nature. Love and good will among men will take the place of greed and selfishness, and all social evil will disappear. I therefore look upon scientific Spiritualism as the savior of mankind.

BALTIMORE, Md.

NOTES FROM A PRIVATE DIARY.*

COMMUNICATED BY DR. H. M. HUMPHREY.

This article and the one immediately following it printed in THE JOURNAL last week, but the editor who handled the type in the making up number, so separated and disarranged the that for the benefit of the readers of THE as well as in justice to the writers, both reprinted.—ED.]

asked if it were possible that such messages been receiving could be given through an medium, whereupon "Worker" wrote:

are you that it is in many ways vastly for us to produce startling phenomena w and heavy brain. It is in such case the medium's own brain to suggest e our own ideas have taken the upper st medium we could wish for tests ple, healthy, trusting peasant, whose e sufficient to allow us to produce, struction and lessons far above his iction, and even understanding."

automatically through the Hands of a Lady, ents Strikingly at Variance with Those En herself, She being an Agnostic.

Something was said about spirits writing in a language unknown to the medium, and a poem in Arabic was spoken of:

"As for a poem in Arabic, it would not be the simplest thing in the world for any of you to attract an Arab spirit sufficiently for him to control you. Would it not be rather unnatural for you to expect a person, about whose country, and about whose life, and about whose work you were ignorant, to come at your simple call, and give time and patience and energy enough to control one of a company of strangers sufficiently to reproduce a poem, even if he still knew a poem, by heart? And your medium! What is there about her to attract an Arab, and to find her any satisfaction or content or benefit in his strange words and in his uncouth ideas?"

July 21st.—I had long wished for some message from my daughter, and at last a spirit, giving the name "Armida," and coming in her place, controlled the medium. The handwriting was small and delicate, and entirely different in its character from the others:

"I am one who sought pleasure, and found indifference; who, out of indifference, was brought to despair; who, in despair, saw burning dimly the light of love, of universal love, and thus from despair was brought to content. I am one who, in content, lost selfishness, and in the thought of others, found happiness; who in others' joy found the pleasure so long and passionately sought for, and acquired at last without the seeking."

Your name?

"Armida of the sun-lit prairies. I have lain on the earth, in that thick grass, and watched every work of nature, from the springing into life of the germ, to the marvellous birth and life of the insect and the worm, and in all this I perceived, later, the hand of a personal Creator; and in this strengthened perception, become clear and fixed, I now live. Oh! watch and study and perceive all the traces of His intervention and direction. 'Armida.'"

We asked to be told something of her earth-life:

"I did not know you. I lived in the west of your homeland. I am not a well-educated person, but I think. You who think that you know and love the beautiful, inanimate works of Him, have you ever spent days and nights alone, in the solitude, and, alone, watched, night after night, the vaulted arch of heaven? Have you learned to watch in the rustling leaves, in the shadows of approaching night, in the foam of mountain cataracts, for a trace, and for a voice and message from Him, in the coming of one of His spirit messengers? Until you have learned in all His works, to be ready, on the moment, to perceive the voice of His messengers, you have not known the true beauty of nature. 'Armida,' who talked with the spirits of the woods and the foothills. I was by one parent an Indian; I was a Choctaw Indian, but I was brought east in my girlhood."

The question was asked whether God intervened in the affairs of men, when came the following from "Worker":

"I would say that this young woman used, before a critical audience, the word 'intervention' in the works of nature rather unguardedly. I do not consider that, in the works of nature, God does interfere with the eternal movement and design and the stupendous regularity of their organization and working; but, in the works of man, where the soul of man, his free will, and his designs come into question, I do consider that God intervenes often, and with more or less directness. Take, as example, the innumerable cases of direct answer to prayer, to which, perhaps, each of you can bear witness, where the hearts of men have been turned and changed, without apparent reason or cause. Take the many miraculous cures, the thousand escapes from danger and disaster, the warnings, the advice, the sight; in all these comes the intervention of God.—'Worker.'"

Why are certain people saved from, and others allowed to succumb to, disaster?

"Old-fashioned faith, enough to remove mountains,

has a good deal still to do with the question; but, then, God only intervenes when, in His great wisdom, He sees fit, and it is always intervention, not the rule. Do not fancy that I believe the Almighty, the abstract of all good and mercy, does personally interfere often with the law of events which follow causes, but through the immense aid of His myriads of helpers, to all of whom is entrusted more or less power, comes constant help and intervention. I am not saying what I believe and think, because I know in how far I can help and guide and intervene in your affairs.—'Worker.'"

In what way can one make himself most useful in this life?

"It seems to me that the question is so simple that you are yourself very well able to answer it. He who best learns to serve his fellow-men, whether in the professions, or in any capacity; he who succeeds the best in bringing himself into a useful and worthy touch with the greatest numbers during life, certainly will be far on the way towards filling his place in this sphere, where the prospects and the numbers and the possibilities are so infinitely multiplied. One most important thing is spiritual development. This is a grand help to a speedy usefulness here; to crush out the lower instincts, and perfect all the higher and nobler thoughts. In this I was grievously retarded and am still. On earth I was involuntarily kept in contact with many trifling and many unprofitable things, and it has been a hard fight to withdraw from them.—'Worker.'"

August 4th.—"I would be pleased to give you all messages from loved ones, but I cannot; first, because, in certain cases your medium prevents; and second, because in others the connection is so indirect that to attempt a distinct message would be fatal. Never mind, friends! Be assured that life and love rest beyond the grave; that life and love are eternal, and never die; that those who loved you, love you still, and more; that those who, on earth, had not enough of the love of those dear ones, will find here continued love, and many, many others to give their love. Be assured that over all watches Eternal Goodness; be assured that the destiny of man is to live eternally, and to pass all hindrances, and to be happy at last. In the name of Him, peace be with you.—'Custodian.'—Light.

THE ABSOLUTE.

BY M. C. C. CHURCH.

I.

It is very gratifying to find in THE JOURNAL so clear a presentation of "life and its manifestations" as is to be found in the many papers which have recently appeared in its columns. It shows that, after all these years of scientific and spiritualistic speculation, the human mind is awakening to a perception of an absolute, not only in nature as "persistent force" and "energy," but in man as the divine essence—love and wisdom," and "above all" as "being" and its "existence." The church has formulated the triune Absolute as Father, Son and Holy Spirit—making the one God—Triune Personal. Philosophy has given expression to the same thought, with as little success for intelligible insight. Science is lost in "the relativity of knowledge" and staggers in the "unknowable."

While the writers referred to do not give the full idea of the Absolute, they make an advance to the clearer views of Emanuel Swedenborg, who, in the judgment of the writer, is the only one who has met the difficulties in presenting the "knowable" side of God. I herewith present extracts from his writing which cover the main points at issue. The reader will find that Swedenborg gives that which reconciles and makes plain the whole problem. Prof. Wm. T. Harris, in his little work on the "Study of Philosophy," has given Swedenborg's thought a masterly presentation—formulating it in his own peculiar way under the laws of philosophical thinking. He has done his work without probably ever reading

Swedenborg's writings. His own insights have enabled him to reach the same general conclusions on lines purely logical. Let the reader closely scan the following paragraphs and light will come to dispel darkness.

1. "We shall treat of the Divine Being and of the divine essence. The two seem to be one and the same thing; but being is more universal than essence; for essence implies being, and originates in being. The being of God, or the Divine Being, cannot be described, because it transcends all human thought, which can receive only what is created and finite, not what is uncreated and infinite, therefore not the Divine Being. The Divine Being is an absolute being, which is the origin of all things, and must be in all things in order that they may have being. A further conception of the Divine Being must be obtained from the following propositions: 1. The one God is called Jehovah from being; that is, because he alone is, was, and is to be, and because he is the first and the last, the beginning and the end, Alpha and the Omega. 2. This one God is substance itself and form itself, and angels and men are substance and forms derived from him, and so far as they are in him and he in them, they are images and likenesses of him. 3. The Divine Being is at once being in itself and existence in itself. 4. The Divine Being and existence in itself cannot produce another divine (being) which is being and existence in itself, consequently another God of the same essence is impossible."—"True Christian Religion," (Foster's translation), pp. 43-44; No. 18.

2. "Since God is being, he is also substance, for being, unless it is substance, is a figment of the reason; for substance is subsistent being. And he who is substance is also form; for a substance, unless it is a form, is a figment of the reason. Wherefore, both may be affirmed of God, but in the sense that he is the only, the absolute, and the primal substance and form."—T. C. R.—46; No. 20.

3. "God is not only being in itself, but also existence in itself, because being without existence is nothing, equally so existence not from being; wherefore one being given, the other must follow; in like manner, unless a substance is also a form, nothing can be predicated of it; and then, because it is without quality, it is in itself nothing. Being and its existence are here spoken of, and not essence and its existence, because a distinction must be made between being and essence, and therefore between the existence of being and the existence of essence, as between the prior and the posterior—and the prior is more universal than the posterior. To the Divine Being (and its existence) infinity and eternity are applicable; while in the divine essence and its existence, divine love and divine wisdom are applicable, and through these two, omnipotence and omnipresence."—T. C. R., 47; No. 21.

4. "Moreover, he has revealed in the world that he is the I am, or being, and the absolute and only, which is itself is, and thus the first or beginning, which is the origin of all things. It is owing to this revelation that the natural man can rise above nature, thus above himself, and see such things as pertain to God, yet nevertheless, as if from afar off, although God is nigh to every man, for in his essence he is in him. And for this reason he is nigh to those who love him; and they love him, who live according to his precepts and believe in him; they, as it were, see him."—T. C. R., 48; No. 22.

5. "The unity of God is written on the inmost of every man's mind, inasmuch as it is the central element of all that flows from God into the soul of man. But that it has not yet descended from this into the human understanding, is because the knowing necessary for man's ascent to meet God has been wanting; for every one must prepare the way for God, that is, must prepare himself for reception, and this is done by means of knowledge. The knowledge that has been wanting to enable man to penetrate so far as to see that God is one, and that more than one Divine Being is impossible and that everything in nature is from him, is as follows: 1. There has been as yet no knowledge of the spiritual world, the abode of spir-

its and angels, to which every man goeth after death. 2. And as little of the existence in that world of a sun, which is pure love from Jehovah God who is in midst of it. 3. From the fact that from that sun proceeds a heat which, in its essence, is love, and a light which in its essence is wisdom. 4. Of the fact that therefore all things in that world are spiritual and affect the internal man, and constitute his will and understanding. 5. Of the fact that Jehovah God and his sun produced not only the spiritual world and all the spiritual objects in it, which are innumerable and substantial, but also the natural world and all the natural objects in it, which are also innumerable but material. 6. No one has hitherto known the distinction between the spiritual and the natural, nor even the essential nature of the spiritual. 7. Nor that there are three degrees of love and wisdom, according to which the angelic heavens are arranged. 8. Nor that the human mind is divided into the same number of degrees, in order to make it capable of elevation after death to one of the three heavens, which takes place according to its life and faith combined. 9. Nor, finally, that not the least particle of all these things could have had existence, unless from a Divine Being, which is in itself absolute, and thus the first and the beginning, which is the source of all things. Hitherto a knowledge of these things has been wanting, by which knowledge, nevertheless, man rises to a knowledge of the Divine Being."—T. C. R., 51; No. 24.

6. "This absolute, which is the divine being, is not in place, but present in and with those who are in place, according to their reception of it; inasmuch as place, or progress from place to place, cannot be predicated of love and wisdom, nor of the good and true, nor of life therefrom which are the absolute in God, and are even God himself; hence his omnipresence. Wherefore, the Lord says, He is in the midst of them and that he is in them, and they in him. But he cannot be received by any as he is in himself. He appears as he is in his essence, as a sun above the angelic heavens, the proceeding from which as light is himself as to wisdom, and as heat is himself as to love."—T. C. R., 53; No. 25.

7. "From all this may be drawn the conclusion that God is infinite, that is, not finite, because he himself, as the creator, former, and maker of the universe, made all things finite, and this by means of his sun in the midst of which he is, and which consists of the divine essence that issues from Him as a sphere. Here is, and here originates, the first of the falling process, and its progress reaches even to ultimates in the nature of the world. It follows that he is in himself infinite, because he is uncreated. But the infinite seems to man as nothing, for the reason that he is finite, which adheres to his thought, which if it were taken away, he would feel as if what remained were nothing. Nevertheless it is the truth, that God is infinitely all, and that man of himself is comparatively nothing."—T. C. R., 55; No. 29.

8. "That God, and the Divine which proceeds immediately from him, is not in space, although omnipresent, with every man in the world, with every angel in heaven, and with every spirit under heaven, is beyond the merely natural comprehension, though it may in some measure be understood spiritually. This is because all natural ideas are based upon space; for they are formed from things material, in each and all of which, so far as they are visible, space is involved; everything great or small, everything that has length, breadth, and height, in a word, every dimension, form, and figure of the material world, is subject to space. It may, however, be naturally understood to some extent, if to these ideas a man admits a little spiritual light. But first the nature of spiritual ideas shall be briefly explained. They derive nothing from space, but everything from state. State is a term applied to love, life, wisdom, affections, joys, and in general to the good and true. A truly spiritual idea of these things has in it nothing in common with space; it is superior to ideas based upon space, and looks down upon them, as heaven looks down upon the earth.

Now God is present in space without space, and in time without time, because he is always the same, from eternity to eternity; therefore the same spirit who created the world was created as before; while in him and to him there were no space and time before the creation of the world, but afterwards. Therefore, because he is the same, he is in space without space, and in time without time. It therefore follows that nature is separate from him, and yet he is omnipresent in nature; almost as life is present in all the substantial and material elements of man, although it does not commingle itself therewith; comparatively like light in the eye, sound in the ear, taste in the tongue, or like the ether which pervades all solid and liquid matter, and which holds the terrestrial globe together, and causes its motion, and so on. If these agencies were withdrawn, those substantialized and materialized forms would instantly collapse, and fall asunder. Even the human mind, if God were not present within it everywhere and always, would burst like a bubble in the air, and both brains in which it acts from the first principles would turn to froth, and thus all that is human would become dust of the earth, and odor floating in the air."—T. C. R., 59; No. 30.

(To be Continued.)

THE CELEBRATED MARY PITCHER.

[From "The History of Lynn," by Abner Iseli, the Lynn Bard, published in 1844; pages 236-7.]

The celebrated Mary Pitcher, a professed fortune teller, died April 9, 1818, aged 75 years. Her grandfather, John Dimond, lived at Marblehead, and for many years exercised the same pretensions. Her father, Captain John Dimond, was master of a vessel from that place, and was living in 1778. Mary Dimond was born in the year 1743. She was connected with some of the best families in Essex county, and, with the exception of her extraordinary pretensions, there was nothing disreputable in her life or character. She was of medium height and size for a woman, with a good form and agreeable manners. Her head, physiologically considered, was somewhat capacious; her forehead broad and full, her hair dark brown, her nose inclining to long, and her face pale and thin. There was nothing gross or sensual in her appearance—her countenance was rather intellectual; and she had that contour of face and expression which, without being positively beautiful, is, nevertheless, decidedly interesting—a thoughtful, pensive, and sometimes downcast look, almost approaching to melancholy—as an eye, when it looked at you, of calm and keen penetration—and an expression of intelligent discernment, half mingled with a glance of shrewdness. She took a poor man for a husband, and then adopted what she thought the harmless employment of fortune-telling in order to support her children. In this she was probably more successful than she had anticipated, and she became celebrated, not only throughout America, but throughout the world, for her skill. There was no port on either continent, where found the flag of an American ship, that had not heard the fame of Moll Pitcher. To her came the rich and the poor—the wise and the ignorant—the accomplished and the vulgar—the timid and the brave. The ignorant sailor, who believed in the omens and dreams of superstition, and the intelligent merchant whose ships were freighted for distant lands, alike sought her dwelling; and many a vessel has been directed by its crew and waited idly at its wharf for weeks, in consequence of her unlucky predictions. Many persons came from places far remote to consult her of affairs of love or loss of property, or to obtain her services respecting the vicissitudes of their own fortunes. Every youth who was not assured of his reciprocal affection of his fair one, and every one who was desirous of anticipating the hour of his highest felicity, repaired at evening to her humble dwelling, which stood on what was then a back road, near the foot of High Rock, with the dwelling of Dr. Henry Burdett nearly opposite, over whose gateway were the two house of

great whale, disposed in the form of a great arch. There, in her unpretending mansion, for more than fifty years, did she receive the inquiries of the simple rustic from the hills of New Hampshire, and the wealthy noble from Europe; and, doubtless, her predictions have had an influence in shaping the fortunes of thousands. She was, indeed, one of the most wonderful women of any age; and had she lived in the days of alleged witchcraft, would doubtless have been the first to suffer. That she acquired her influence by intercourse with evil spirits, it would be preposterous to assert—and it requires a very great stretch of credulity to believe that she arrived at any correct conclusions, merely by guess-work. But she made no pretension to anything supernatural. It is evident from her own admission, when some one offered her a large sum, if she would tell him what ticket in the lottery would draw the highest prize? "Do you think," said she, "if I knew, I should not buy it myself?"

Several of the best authenticated anecdotes which are related of her, seem to imply that she possessed, in some degree, the faculty which is now termed clairvoyance. Indeed, there seems to be no other conclusion, unless we suppose that persons of general veracity have told us absolute falsehoods. The possession of this faculty, with her keen perception and shrewd judgment, in connection with the ordinary arts which she is admitted to have used, to detect the character and business of her visitors will perhaps account for all that is extraordinary in her intelligence. In so many thousand instances also of the exercise of her faculty, there is certainly no need of calling in supernatural aid to account for her sometimes judging right; and those favorable instances were certain to be related to her advantage, and secured her abundance of credibility. She married Robert Pitcher, a shoemaker, on the 2d of October, 1790. She had one son John, and three daughters, Rebecca, Ruth and Lydia, who married respectably; and some of her descendants are among the proudest young ladies of Lynn. She supported her family by her skill, and she was benevolent in her disposition. She has been known to rise before sunrise, walk two miles to a mill, purchase a quantity of meal, and carry it to a poor widow, who would otherwise have had no breakfast for her children.

HASHISH EATING.

A recent writer in the Cornhill Magazine has related his sensations after partaking of the dangerous drug prepared from hemp seed. His experiences are those of the noted author of "The English Opium Eater," and like these they may serve to print a moral as well as to adorn a tale. The effect of the drug is described as being intermittent, that is after it had lasted for a time, it ceased only to be renewed by new doses in other forms. Moreover it went through varying phases. At first the nervous system would seem to have been affected with a somewhat pleasurable result. External objects appeared by degrees to take on fantastic forms, and a tickling pressure upon the hashish eater's heart, as if to equivoque on the laugh which burst from him with noisy violence. His voice sounded to himself like the discharge of a cannon. He seemed to read the minds of all around him, and as to his own thoughts, he says:

"They seized on me with fury, and unchained and disengaged themselves by torrents in my brain, and developed a rapid succession of geometrical combinations which appeared to be the simplest, as well as the most exact expression of those ideas which are obliged to render in an approximate manner by plain words of gross moulding. I should have liked to see on paper these fugitive figures of my visible hashish, but the rapidity of their succession absolutely excluded me from this complicated operation. My head became as it were the burning source of sparks, throwing up bouquets of stars, in dazzling lines, but of perfect design, of a light so intense

and of colors so brilliant that nothing in nature had ever equaled them.

Besides all this, I lost completely the idea of time, and should have been incapable of deciding whether my hallucination was of a minute's or of a century's duration."

The initial pleasurable feeling had run its course and was being gradually replaced by sensations of an opposite character. After arousing the brain cells into intense activity, the action of the drug was transferred to the nervous system generally, attended with a series of painful experiences which the subject of them alone can describe. He writes:

"Here words utterly fail me to express the incomprehensible agony which ran through all my being! Sometimes I felt that my feet took root in the earth, and that I was sinking up to my neck in the soil, and that I could only draw my feet out with the greatest difficulty, each step seeming to have hundreds of pound weights attached to them.

Then I appeared to be gifted with the lightness of a sponge, and I remember that I held firmly on to a tree, fearing that I should suddenly disappear in the air with the velocity of a balloon.

Vibrations, like shocks of electricity, ran through my body, and I was a victim to the most horrible sensations. An iron hand seemed to have got hold of my brain, and was crushing it; I was seized with distastes, and I shudder even now when I think how intense was my suffering.

The horror of a man being flung from a precipice; of a martyr chained to the stake, and knowing that he would be consumed to cinders, may perhaps approach the terror which I experienced at this cruel period, and which seemed to be the length of eternity. I was in despair! I longed to fly from my proper self, and from this persecuting influence under which I was wholly powerless.

Shortly after this I began to feel myself growing tall, so immensely tall that I towered above the horizon, and my skull was even touching the blue roof of heaven!"

The expansive effect of hashish is similar to that of quinine and some other drugs when taken in excess, which appear to make the head swell to an immense size and it is evidently an affection of the nervous system, which is the real seat of pain. It did not last long, however, but the action of the drug was after awhile transferred to the muscular system, at least the pleasurable sensations which were now experienced are such as would seem to have their origin in muscular vibration. We read:

"It seemed as if the walls of the universe spread out around me, and that there issued therefrom strains of delicious music. This circumstance filled me with pleasure, and seemed to extinguish the anguish and terror with which I had been previously tortured.

I now began to experience a voluptuous happiness, to which no human enjoyment could be compared; I floated in a sea of pleasure, at once physical, moral, and intellectual. I had an immensity of love in my heart which enveloped all nature, and filled me with unlimited hope.

Some hours later these visions began to dissolve, and I felt an urgent necessity for food; entering a restaurant, I attacked with a voracious appetite all which was set before me, but I must not forget to add that what I ate and drank was of exquisite and unknown flavor—in comparison with which ambrosia and nectar would be but ordinary bread and sour wine.

On reaching my chambers I fell into a profound and peaceful sleep, and on the morrow nothing remained of the effects of the hashish, save a pallid countenance, an agreeable languor, and a bitter sentiment of regret at the aspect of the reality to which I had awakened."

The muscular enjoyment thus finally gave way to craving for food which betrays the final action of the

drug on the organism, which even after profound sleep was left in a state of languor, the result of the excessive energy developed by the drug in the cells of the muscular and nervous systems. It is evident, and here the moral comes in, that the continual use of hashish, and it must apply also to less powerful drugs, must lead to a complete loss of nervous power, and consequently the ruin not merely of the physical structure, but of the mind itself. The will suffers with the other parts of the mental organism and as it becomes gradually weaker and weaker the victim, unless he is aroused from his danger by some powerful counter stimulus, must become a complete wreck both physically and mentally.

SOCIAL PATERNALISM.

The Independent recently contained an article by Prof. D. W. Simon entitled "Saltaire and the Social Problem." Saltaire which was erected by Sir Titus Salt not far from Bradford, in the north of England, in connection with his alpaca mills, may be regarded as a kind of English Pullman town, but it was created about forty years ago, and some valuable, moral lessons ought to be obtainable from the experience there. Saltaire covers an area of twenty-seven acres, contains 885 dwelling houses and the mills when at full work give employment to 9,000 persons. We are told that externally, it is, in many respects, a model manufacturing village. The chief lack is, perhaps, gardens around, or, at all events, in the front and rear of the houses, such as I believe some of your model American villages will have. But, given the circumstances, everything has been done there that well could be done. The mill is not only a handsome, imposing edifice, even the great chimneys having been fashioned to be as like an Italian campanile as was practicable; but it is arranged with a view to the health and comfort of the workers. Besides an excellent common school and high schools for girls and boys—two of the best in the country—a technical school and an institute, with library, class rooms, reading and entertainment rooms, there are almshouses, public bath and wash-houses, and a beautiful park and recreation grounds, through which a broad canal runs, on which are boats for hire. Still further, the founder, besides building at his own expense a Congregational church, which he and his family attended, gave sites to other denominations, such as Methodists, Baptists and Swedenborgians."

With all these advantages and an experience extending over nearly two generations, surely we ought to have at Saltaire a model community in a model town. Prof. Simon endeavored to ascertain the actual effect which the happy surroundings of Saltaire had had on the character, circumstances and intelligence of workmen. He confesses, as the result, disappointment at finding that such surroundings "instead of elevating the tone, ennobling the character and invigorating and enriching the whole man, seem to have, in the majority of cases, the reverse effect." What are the circumstances which lead him to this conclusion? The gentlemen to whom Prof. Simon was indebted for his information, informed him that the workmen of to-day at Saltaire are neither more intelligent, more skillful, nor more exact than those of the last generation, and in point of fact they are more careless and slovenly than they used to be. Moreover, "while on an average they earn considerably more money than men doing the same work used to do, and most things consumed are much cheaper than they used to be, their houses do not look more comfortable," and they neither live better nor are more saving. One of the chief causes for this result is "the excessive amusements, sports, excursions and the like, which not only consume most of their money, but make them dislike effort." Nor are they stronger or healthier for their short hours and recreations, as they often make a toll of their pleasures, even when they don't finish up with getting drunk. What was especially unsatisfactory, from the Professor's standpoint, was the fact that the

people did not appreciate the need of quiet, especially on a Sunday.

As to the intellectual features of Saltaire, we learn that men go to the Institute "to read the papers; a good deal of light literature is borrowed from the library; the rooms for games are frequented; concerts and such-like entertainments are well patronized, not the lectures; and dances are crowded. In fact these dances are in scores of cases the occasion of expenditure for finery that keeps families in debt and all its attendant discomfort. The properly technical and other classes, however, might be much better attended than they actually are." The beautiful park and recreation grounds are used and enjoyed, but the people steal the flowers and the plants, considering that "they have perfect right to everything and to feel no sense of obligation for anything." Finally, they are not remarkable for their generous contributions for "the regular support of religion and 'or other benevolent objects;" in fact, they are so accustomed to depend on the Salt family for everything that "they come to regard it as a kind of hardship to have to give anything for others." Here we recognize who was Prof. Simon's informant, and as the Independent minister it is not surprising that he was disappointed at the actual results of the beneficent paternalism displayed at Saltaire. But is it nothing to have done so much towards restoring the aspects of the "merry England" of old, to have created a happy, though perhaps, somewhat frivolous, group of workers, who love nature and flowers, and have time to enjoy recreation after the work of the day is over? The Englishman is said to take his pleasures sadly, but he is generally in earnest over them, hence at the end of a day's enjoyment he is usually tired out, and thirsty souls are then unfortunately apt to drink too much. But it does not appear that Saltaire is distinguished by either immorality or drunkenness, which in itself is a good return for the interest Sir Titus Salt bestowed upon those in his employ. Nor does Saltaire differ in other respects from a well-ordered English town, in which amusements are generally patronized much more freely than instruction. But this is due in great measure to the nature of the instruction imparted or the mode of imparting it. A great change has taken place since the establishment of the University Extension classes and the organization of geological and other field clubs, which are particularly strong in Yorkshire. The people generally are becoming interested in scientific matters and in literature and arts, and Saltaire must benefit by the new movement which is replacing the old rage for Mechanics Institutes. The technical school is an important aid to this movement, and if it were made part of the ordinary public school system it would be of inestimable service to the community.

And yet there is something in the complaint made by Prof. Simon's informant, that "when people get advantages without effort of their own, their manhood is enfeebled; they cease to be capable of the higher feelings; they lose self-respect." He thinks too much has been done for them at Saltaire. "The first generation had grown up," he says, "under circumstances demanding constant effort; and, after all, this is what the average man needs as a sort of tonic, if he is not to become a creature of feeble circulation, flaccid muscle and brittle bone. This is true of all classes alike, rich and poor. Many of the old families in England have already died out, but they would all have become extinct long since if they had not been taught that neither position nor wealth is any excuse for either physical or mental inactivity. It is undoubtedly true, moreover, that people do not, as a rule, value so highly the benefits which they derive without effort, as those which they themselves have done something towards obtaining. "God helps those who help themselves." Self-help is the key to success, for although nature appears sometimes to have her spoiled children, yet she always has a reward for those who show by their own actions that they are deserving of her favor. Men may have too much done for them, but they can

never do too much for themselves, so long as they are governed in their conduct by truth and duty.

ARISTOCRACY.

Aristocracy is a very real and fine thing—so real that it is to be had in no vulgar market place. But it consists in a mental attitude—not in material possessions and accumulations. To see the mere plodding grabbers of pelf pose as social aristocrats is imitatively ludicrous; the people whose lives are given over to greed and gain, and who are so dull as to imagine that a full purse conceals poverty of spirit. There is nothing inherently vulgar in trade and traffic; in business and commerce. It is quite possible to find a great and beautiful and lofty nature in business and a very petty one in the haunt of the scholar or the artist—but when greed and getting and gain own the man, rather than to be owned by him and reduced to ways and means of reasonable service, then, is he on dangerous ground. The true aristocrat measures humanity by finer standards than those of visible accumulations. He could not descend to so plebeian and paltry a thing as selfishness or greed. Noblesse oblige. To be courteous to one's peers is all very well, but it is fairness and courtesy and consideration to those in dependent or limited conditions that constitutes the true test of the gentleman or the lady. It is in this that the inherent aristocracy of good family and good breeding is revealed. True aristocracy is not at all a matter of possessions, but of quality of spirit. Its range will never be found by the statistics of the income tax. It is written in another language. When the street-car conductor with gentle courtesy raises a woman's umbrella and holds it over when helping her off in the rain; or when the boor, though he be a many millionaire, rudely bars the way and allows people to pass as best they can with no consideration from him—who is the gentleman? Who is the true aristocrat? When the hostess selects her guests on the basis of those who can entertain sumptuously in return, or on the basis of agreeable social qualities,—which is the more truly aristocratic? There is no aristocracy in merely a group of rich people with vulgar ideas, and among whom ideals are conspicuous by their absence. Wealth and aristocracy not infrequently go hand in hand, because there is refinement, courtesy and love, and the larger resources of wealth simply offer added means for the carrying out of noble purposes; but always is it true that aristocracy in any true sense is a personal quality, and not at all a matter of family or of possessions. It is an attribute whose manifestations are integrity, courtesy and honor. The true aristocrat is not afraid of appearing in the most simple and inexpensive dress, but he is afraid of going in debt. He is not ashamed to work, to economize, to do any honest and useful thing. Being born royal, he dignifies whatever he undertakes. It must be a very poor sort of person who regards his sole claim to social consideration to lie in the cut of his garment or the locality of his house.—Lillian Whiting.

SCIENCE AND PROGRESS.

The Government is about to start a psycho-physical laboratory. Prof. Elmer Gates has been engaged to take charge of it. His specialty may fairly be termed the newest of the sciences. It deals with the matters which have been deemed beyond reach of investigation.

Among other things it has discovered that bad and unpleasant feelings create harmful chemical products in the body which are chemically injurious. Good, pleasant, benevolent and cheerful feelings create beneficial chemical products which are physically healthful. These products may be detected by chemical analysis in the perspiration and urine of the individual. Professor Gates has discovered more than forty of the bad and as many of the good.

Suppose half a dozen men are in the room. One feels depressed, another remorseful, another ill-tempered, another jealous, another cheerful and another benevolent. It is a warm day; they perspire. Samples of their perspiration are placed in the hands of the psycho-physicist. Under his examination they reveal all these emotional conditions distinctly and unmistakably.

Each unpleasant and bad emotion produces its own peculiar poison, which has an ill effect upon the individual physically. Every one knows that great grief will poison a mother's milk. In fact, it gen-

erates an injurious chemical product so intense in character as to sicken the infant.

When a man feels greatly depressed he cannot work. Bad ideas and memories kill energy. They affect the physical being immediately. On the other hand, happy feelings create energy and make one feel like exerting himself. Of all the chemical products of emotions, that of guilt is the worst. It is a small quantity of the perspiration of a person suffering from feelings of that kind be placed in a glass tube and exposed to contact with selenic acid it will turn pink. None of the other poisons similarly generated exhibits the same phenomenon. Accordingly, pink would appear to be the characteristic color of wrong-doing. How appropriate, then, that the wicked person should blush for his evil acts. It is a question whether he does so very often, however.

Professor Gates has identified his poisons and beneficial chemical products by exciting definite emotions in individuals and analyzing their perspiration, etc. Persons suffering from guilt will not be likely to send samples of their own to him for examination. Just here it may be as well to say that the ignorant will make a mistake if they imagine that this new science invades the domain of the visionary. Its conclusions are not based on theory, but on facts.

To sum up it is found that for each bad emotion there is a corresponding change in the tissues of the body which is life-depressing and poisonous. Contrariwise, every good emotion makes a life-promoting change. Thus it follows that it pays to be good and do good for one's own sake.

Every thought which enters the mind is registered in the brain by a change in the structure of its cells. The change is a physical change, more or less permanent. Bad thoughts build up structures of cells which engender evil ideas, and good thoughts contrariwise. Cheerful thinking makes a happy disposition, while indulgence in melancholy has an opposite effect.

The psycho-physicist can take a discouraged, ambitionless and melancholy person and within six weeks transform him. He will be put through a course of mental lessons. To begin with, he will be taught to rehearse for one hour each day all the pleasurable memories he can summon up. He will deliberately devote more time to cheerful and agreeable thoughts. By this means more blood and nourishment will be directed to those parts of the brain which produce such pleasant ideas. Correspondingly, the parts that give birth to unpleasant feelings and recollections will be deprived of nutrition, and at length will become atrophied. Following this plan, the man is transformed from a victim of melancholy and despair into a happy citizen, a joy to himself and to others.

Let the esoteric mind-builder systematically devote an hour each day to calling up pleasant feelings and memories. Let him summon those finer feelings of benevolence and unselfishness which are called up in ordinary life only now and then. Let him make this a regular exercise, like swinging dumb-bells. Let him gradually increase the time devoted to these psychical gymnastics, giving to them sixty to ninety minutes per diem. At the end of a month the change will be apparent in his actions and thoughts. Morally speaking, the man will be a great improvement on his former self.—New York World.

WITH reference to the chief aim of our inquiry—to know more about the organ of our own clairvoyance—these cases are only important as proving that thought-transference can take place even when the agent is no longer among the living. I therefore confine myself to a single example from modern Spiritualism, which places our receptivity under these circumstances in a very clear light. A California editor, secretly intending to bring Spiritualism into ridicule, wrote in his paper a spiritualistic story of his own invention. He gave the dead person, whom he introduced, the name of John F. Lane. In New York, where the story was read, it was taken up by Judge Edmonds, who was informed through a spiritualistic communication that it was a true one, and he made inquiries of the editor. The editor delighted to be able to attack Spiritualism in the person of one of its most important upholders, published the judge's letter in his paper and made merry over the folly of mistaking a made-up story for a true narration. He even wrote a letter on the matter to the New York Herald. Judge Edmonds naturally became the object of universal ridicule. Soon afterwards, however, it appeared that the editor had himself fallen into the pit he had dugged for Spiritualism; for what he thought to be an invention turned out to be the true story of a colonel of the 2d Dragoons, who had committed suicide in Florida. In fact, the editor who confessed that his hand often wrote without being moved by his will, had unconsciously written his story, under the influence of inspiration.—Carl du Prel.

ZOLA'S "LOURDES."

Those whose impressions of Zola were received from his earlier works such as *Nana*, *L'Assommoir*, etc., and were repelled by the disgustingly overdrawn pictures of misery, impurity, debauchery and bestial passions of sordid life limed by the pen of this master of descriptive language, will be greatly and agreeably surprised, if they chance to read it, by his latest work, "*Lourdes*," which is really not fiction, but a most realistic panorama embracing the history of the so-called miraculous cures through faith at Lourdes, that French town which will for long be renowned in the annals of the world by reason of the spiritual vision, and the voice heard by a simple hearted child, Bernadette Soubirous.

Zola's "*Lourdes*" is an immense panorama perfect in all minute details, of the world's sorrow, suffering, misery, hope, faith, ecstasy, love, doubt and despair—which passes before the readers eyes strongly drawn by one of the most powerful word-painters of this age. "The philosophical idea which pervades the book," says its author, "is the idea of human suffering, the exhibition of the desperate and despairing sufferers who, abandoned by science and by man, address themselves to a higher power in the hope of relief, as where parents have a dearly loved daughter dying of consumption who has been given up and for whom nothing remains but death. A sudden hope, however, breaks in upon them; supposing that after all there should be a power greater than that of man, higher than that of science? They will haste to try this last chance of safety. It is the instinctive hankering after the lie which creates human credulity."

If Zola could bring himself to give public utterance to the convictions which, this book bears evidence, shook his very soul while in Lourdes regarding spiritual possibilities, he would have said rather that such blind despairing faith of the otherwise hopeless, evidenced the instinctive knowledge of spiritual truths rising superior to the limitations of sense perceptions, for that is what believing Spiritualists will read between the lines of this intense attempt at analysis of the various emotions which sway the hearts of the thousands of pilgrims to Lourdes—the deeply devout believer, the blindly superstitious, the rationally hopeful, the suffering ones ready to believe if cured, to curse and deride if not; the openly sneering, yet inwardly awed; those who attend as at a spectacular show, and the many drawn thitherward by the mere excitement of human sympathy.

This book of nearly five hundred pages is only the record of a five days pilgrimage to Lourdes to from and to Paris, and is divided into sections giving the history of every hour in each day. It concerns itself chiefly with the occupants of one particular car of the "White train" which carries the apparently incurables and their attendants, as the special personages of the book who become the heroes and heroines of the thread of romance on which the history of Lourdes is interwoven—but many other characters are introduced on arrival at the train's destination who appeal to the readers interest and sympathy. Some critics have found fault with Zola's graphic and minute descriptions of the various diseases from which the pilgrims were suffering. Sala says of this description, "it is ineffably disgusting," and "it almost rivals the Malebolgian horrors of the *Inferno*, only Dante wrote from imagination, whereas the author of *Lourdes* paints only naked, hideous, sickening truth;" but in no other way could be shown the despairing need which results in such frenzy of enthusiastic faith as he describes, and to which frenzy of neurotic exaltation—as he claims it to be—Zola attributes the "ten per cent" of seemingly miraculous cures, some of which he confesses to have investigated at Lourdes. "Certainly," he says, "many of the workings of nature are wonderful, but they are not supernatural. The Lourdes miracles can

neither be proved nor denied." But that he was deeply impressed by all he witnessed at Lourdes and that his own spiritual nature was strongly stirred, every page of this thought-awakening work clearly shows. Although he brings nearly every human passion to light through different personalities and their relations to Lourdes, and is sometimes through them sarcastic and keenly critical, the book is in all ways a gravely serious one, dealing altogether with the suffering of the world and the questions underlying man's nature and being. No thinking person can read it without being moved to very core of his soul by the masterly presentation of every phase of physical torment with its consequent effect upon mental states.

The priests at Lourdes it is said are very much displeased with Zola's plain statement of his reasonable doubts as to the miraculous character of the cures effected there, and the Pope has placed the book on the list of the publications interdicted to the faithful; but to a disinterested outsider this seems scarcely fair since, though he has voiced scientific materialism's doubts in the character of the kind-hearted but skeptical young priest, Pierre, he has also presented strongly the reasonable views of the devout believer in the miracles in the person of Marie de Guersaint whose wonderful cure he so graphically and poetically describes, as well as in the conversations with the grief-stricken Doctor Chassaigne and others at Lourdes. The priests at Lourdes say that Zola while there (for he really accompanied just such a pilgrimage as he describes and writes from experience, observation and painstaking investigation) was deeply moved, and in effect promised them that his forthcoming book should be favorable to the reputation of Lourdes, and to the Catholic faith to which religion he virtually subscribes. How deeply moved he was the pages of this work give overwhelming and stirring evidence, but convinced effectually he evidently was not. Passages akin to the following revealing the depth of emotion the scenes at Lourdes awakened in Zola's own heart recur all through the works at intervals. "Ah! that inextinguishable thirst for happiness which brought them all there, wounded either in body or spirit. Pierre also felt it parching his throat, in an ardent desire to be quenched. He longed to cast himself upon his knees to beg the divine aid with the same humble faith as that woman. But his limbs were as though tied, he could not find the words he wanted." "A slow intoxication seemed to be stealing over him, a gradual prostration of his whole being. And he particularly experienced the divine sensation of having left the living world, of having attained to the far realms of the marvelous and the superhuman, as though that simple iron railing yonder had become the very barrier of the infinite. However, a slight noise on his left again disturbed him. It was the spring flowing, ever flowing on with its bird-like warble. Ah! how he would have liked to fall upon his knees and believe in the miracle, to acquire a certain conviction that that divine water had gushed from the rock solely for the healing of suffering humanity. Had he not come there to prostrate himself and implore the Virgin to restore the faith of his childhood? Why then did he not pray; why did he not beseech her to bring him back to grace? This feeling of suffocation increased, the burning tapers dazzled him almost to the point of giddiness * * he went forth into the night a prey to indescribable agitation. Beyond the bright glow of the Grotto was a night black as ink, a region of darkness into which he plunged at random. This shade and coolness, both so soothing, now brought him relief. And his only surprise was that he had not fallen on his knees in the Grotto, and prayed even as Marie was praying, with all the power of his soul. What could be the obstacle within him? Whence came the irresistible revolt which prevented him from surrendering himself to faith even when his overtaxed, tortured being longed to yield? He understood well enough that it was his reason alone which protested, and the time had come when he would gladly have killed this voracious reason, which was devouring his life and preventing him from en-

joying the happiness allowed to the ignorant and simple!"

And again. "In the midst of all his sadness Pierre felt deep compassion penetrate his heart. He was upset by the thought that mankind should be so wretched, reduced to such a state of woe, so bare, so weak, so utterly forsaken, that it renounced its own reason to place the one sole possibility of happiness in the hallucinatory intoxication of dreams. Tears once more filled his eyes; he wept for himself and for others, for all the poor tortured beings who feel a need of stupefying and numbing their pains in order to escape the realities of the world. He again seemed to hear the swarming, kneeling crowds of the Grotto raising the glowing entreaty of its prayer to heaven; the multitude of twenty and thirty thousand souls from whose midst ascended such a fervor of desire that you seemed to see it smoking in the sunlight like incense."

We have quoted these passages to show how keenly Zola feels the need at least, of spiritual faith, in a world so full of both bodily and mental suffering as this; for these and like passages evince deep sympathy with humanity as well as a saddened self-pity for his own lack of faith in the Power unseen—and, as he thinks, yet unproven; we say "self-pity" for one who had not experienced Pierre's doubts could not so strongly depict his emotions.

There are many powerful descriptive passages in this work, among the most striking being those of the "Night Procession" and the "Vigil." The sometimes painfully minute description of the journey in the train to and from Lourdes is a wonderfully realistic piece of writing. The whole work is strongly suggestive of humanitarian as well as spiritual thought, no matter how far apart the reader may be from the author's point of view and consequent conclusions in regard to the speculative motives which govern those in power at Lourdes, or the nature of the cures there. Zola is quite up to date as to the progress of science in psychical investigation, and leans toward the theory of suggestion to explain everything, though he does not more than others fully explain hypnotic or other "suggestions," self-suggestion, for instance, to which he ascribes such cases of paralysis as that of Marie. He says of the cures, "the desire to be healed did heal; the thirst for a miracle worked the miracle. A deluge of pity and hope was evolved from man's sufferings, from that longing for falsehood and relief, which in every age of humanity has created the marvellous palaces of the realms beyond, where an Almighty power renders justice, and distributes eternal happiness."

There are many striking character sketches of different patients and their friends in whom the reader becomes interested, and here and there are slight touches of the Zola pure-minded people dread and dislike in his revelations or revels of immorality; but in his portrayal of the spiritual nature of the loves of Pierre and Marie he has shown an acquaintance we have not given him credit for, with love's higher and more elevating modes of self-forgetful upliftingness, and purer happiness.

The publisher, F. T. Neely, has brought out a handsome, convenient volume of small price, and the translator has done his work in an admirable manner, presenting the author's thought and style as forcibly as in the original. S. A. U.

PHANTASMAL APPEARANCES.

Mr. Podmore, in his work which we noticed recently,* has done well to give to the public in brief compass a selection of the evidence upon which the hypothesis of thought-transference, or telepathy, is based. For this purpose he has utilized the material contained in Mr. Gurney's large work "*Phantasms of the Living*," as well as that to be found in the *Proceedings of the Society for Psychical Research*. The present work, although, as the author states, it may not have much claim to novelty of design, in-

**Apparitions and Thought-Transference; an Examination of the Evidence for Telepathy.* By Frank Podmore. London: Walter Scott, Limited; imported by Charles Scribner's Sons, New York. 400 pages. Price, \$1.25.

Lourdes. By Emile Zola, Translated by Ernest A. Vizetelly. Chicago and New York: F. Tennyson Neely. 1894. Cloth. Pp. 486. Price, \$1.25.

cludes accounts of phenomena not within the scheme of Mr. Gurney's book, and the bulk of its illustrative cases are taken from recent records, so that apart from its condensed form, it should be of great service to those who wish to acquire a knowledge of the evidence bearing on the subject of telepathy, brought down to date. The author states that certain branches of the experimental work have assumed a quite new importance within the past few years. Thus Mr. Henry Sidgwick's experiments have strengthened the demonstration of thought-transference, while much further evidence for the experimental production of telepathic effects at a distance has been obtained through the researches of MM. Janet and Gilbert, Richet, Gibotteau, Schrenck-Notzing, Mr. Kirk and others.

The latter class of experiments are of great importance, particularly those which have for their object the inducing of a hallucinatory figure of the operator at a distance. It is evident that if this can be performed at will by a healthy living person, there ought to be no difficulty in accepting as true properly authenticated statements of the appearance at a distance of phantom figures of persons on their death-beds. And here we would refer to a difficulty in connection with Mr. Podmore's explanation of such appearances which has not yet been satisfactorily met. He remarks: "That A by taking thought should cause an image of himself to appear to B need provoke no more surprise than that by the same means he should cause B to see No 27 or the Queen of Hearts." The two cases are not quite parallel, however, as in the latter experiment A has the number or object before his eyes, or at least he is able to form a strong mental image of them. It is different with his own individuality. Few persons, probably, can by imagination, call up a good mental image of themselves, and A could cause an image of himself to appear at a distance only through strong thought concentration, not on himself, but either on the would-be percipient or on the act of willing the appearance. When, therefore, it is said that "the figure seen is a thought fashioned by the subject's mind, with no more substance than any other thought," we do not quite follow the author. When the image of a card or other object is seen by thought transference, the subject has been thinking of the object, and when his own image is seen and he has not been thinking of himself as an object, not merely thought but the thinking principle itself, a representation of the very soul, as it were, of the person himself has gone forth. In the former case it may be allowed that "the transmitted idea was translated in the percipient's mind" into a hallucinatory object. But in the latter case the appearance, although hallucinatory, would seem to have the characteristics of an actual apparition, that is to say veridical. Mr. Podmore affirms, it is true, that the fact of the phantasm having the dress and surroundings with which the percipient is familiar, and not those of the agent at the moment, is a sufficient proof that it is a mere hallucination. Moreover, in relation to a curious case mentioned by H. M. Wesermann, he refers to the apparent opening and shutting by the phantasm of a creaking door without noise, as proof that the experience was only a waking dream. But these are secondary matters which may be capable of future explanation, and they are not of the same significance as certain facts which point in another direction. Thus when the phantasm of the Rev. Clarence Godfrey appeared to a lady, she stood near with a lighted candle in her hand and gazed at the figure intently for several seconds, when it faded away. Now it seems absurd to imagine that a subjective impression could be so thoroughly objectified as to be capable of such an examination by any one, and particularly by the person subjectively affected.

The particular difficulty we intended to mention, however, is that the phantasm has sometimes been seen by two or more persons at once. Numerous cases of the kind are dealt with, under the head of collective hallucinations, by Mr. Podmore; who, while recognizing the importance of the phenom-

non, describes it as "a contagious hallucination, which, whether initiated by a telepathic impulse, or purely subjective in its origin, has been transferred telepathically from the original percipient to others in his company at the time." We would point out, however, that this explanation is purely arbitrary. Whatever evidence there may be of simple telepathic communication, there is none whatever of the possibility of such a complex process as that which would be necessary according to Mr. Podmore's supposition. It would require that A should impress the mind of B with an idea, and at the same instant B should impress the mind of C with the same idea, which both B and C should together externalize as an hallucination. It is much more simple to suppose that A was actually able and did form an objective image, say of himself, which became visible at the same instant to both B and C. We know so little of the real powers of the human mind and of its external associations, or of the nature of the ether, that we are justified in considering apparitional phantasms as really objective phenomena. They may either be actual projections of an image from the organism of the agents, or temporary concentrations of ether substance in the form of the image. There does not appear, indeed, to be any reason why the agent should not be able to externalize his own thought directly, instead of having to convey it to other minds before it can assume an objective form.

We have dwelt so long on this subject that we must leave Mr. Podmore's excellent book without considering the theories dealt with in his concluding chapter. This is the less necessary, however, as we noticed them and the author's conclusions in a late number of THE JOURNAL at considerable length.

PUBLIC TESTS.

Those who come before the public as mediums, especially as test mediums, should be willing to submit to all reasonable conditions requested by Spiritualists and by investigators, with a view to proving the genuineness of the powers they claim. When they give what are understood to be tests it is natural for those unacquainted with them to wish to be satisfied of their honesty and good faith, and to guard against accepting, as due to the agency of departed spirits, or even to the exercise of supernormal powers, what the mediums, if dishonest, might do by ordinary or conceivable methods, and thereby impose upon the indiscriminating and credulous. To illustrate how many view these tests, we give an extract from a letter published in the Kalamazoo (Mich.) News of October 26th over the signature of Caroline J. Bartlett. Miss Bartlett, who is pastor of the Unitarian Church in Kalamazoo, in which church the meetings of Mr. Baxter referred to in the extract were held, is one of the most intellectual and clear-headed women of the West and certainly not inhospitable to new ideas. She attended two of Mr. Baxter's meetings and how she was impressed is indicated by the following:

"It is a cardinal principle of the Unitarian church that freedom of speech shall be encouraged regardless of the views expressed; and the more a sect is the subject of prejudice, the more the willingness to give a fair hearing.

"However, having attended two of the three meetings of Mr. Baxter, I feel impelled to say that in my judgment, the séances have developed nothing whatever indicating any supernormal powers possessed by Mr. Baxter. What is said in criticism is better said while the subject of criticism is still in Kalamazoo. The attention of Mr. Baxter (and those who seem to be impressed by the manifestations) is called to the fact that the credibility of these manifestations rests solely upon the supposed honor of the medium. When one presumes to touch the tenderest and holiest realms of the human heart, and speak to us of our dead; when he asks us to believe something which transcends all our knowledge and experience (and hence, for which a self-respecting mind must demand the most irrefragable proof) it is hardly fitting to offer only what might have easily been ascertained from an hour's conversation with any communicative old resident, supplemented by the literature of old newspapers and tombstones.

"When neither the dead nor the living can secure

immunity from parade before the public, at the hands of a man who may be a charlatan for all that he has shown to the contrary, it seems time for some one to mildly suggest that he will either give some test that could be by the wildest stretch of imagination be called a test, or else cease imposing his dramatic impersonations of the defenceless dead.

"To those who are already convinced of the truth of Spiritualism, I can conceive how these performances might be supposed to be genuine, but I feel like uttering this word to those who heedlessly accept assertions and representations: Do not assume that Mr. Baxter is necessarily a fraud; but, on the other hand, do not assume that he has learned in a supernormal way what is quite in his reach by the most ordinary channels."

We have heard many Spiritualists and those interested in Spiritualism—those investigating the subject—express themselves in terms similar to Miss Bartlett's remarks. Dr. Elliott Coues and Mrs. Coues were present with us at one of Mr. Edgar W. Emerson's meetings held in this city recently. Both were impressed about the same as Miss Bartlett was by Baxter's "tests." At Lake Brady, Mr. Frank Ripley at the conclusion of our lectures gave "messages" purporting to be from the departed to the living; but the general feeling was one of dissatisfaction, because what he stated might have been learned from sources of information open to anybody interested in obtaining the facts. Would it not be wise to have a committee appointed at each meeting to investigate the messages given to every person and to report at the next meeting, how far the facts were correctly stated, what the medium's opportunities for obtaining them from usual sources had been, etc. The statement of a committee composed of men of known ability and fairness would be much more satisfactory than the often indistinctly heard responses of individuals in the audience, drawn out and repeated or interpreted by the medium. If such entertainments as Mr. Baxter gives were only for those who are satisfied as to his bonafides, and his power to give messages from the dead, there would be no need of precaution, no need of inquiry, but if the object is to convince skeptics and to diffuse belief in Spiritualism, then the evidence should be presented in a way and under conditions to engage the interest of investigators.

ANIMALS' RIGHTS.

A little work on the rights of animals has recently appeared the aim of which is eminently praiseworthy. It presents in a most forcible manner the rights of animals, not only to just and kind treatment but to be allowed to live. The facts referred to by the authors which show the denial of those rights, form a strong indictment against the Western nations whose customs are in question. Why they should be so careless in their treatment of creatures, which are serviceable to them as the domestic animals, it is difficult to say. It is very different with the mild Hindoos, who are taught from infancy not to take unnecessarily the life of any living thing. No doubt a great deal of cruelty is practiced by the natives of India, but such conduct is contrary to the spirit of Hinduism, as is Buddhism. These religions recognize, by virtue of the doctrine of transmigration of souls, such a peculiar relationship between men and the lower animals that cruelty to the latter must be condemned by any of their followers who give real thought to their actions. So far as Buddhism is concerned the conduct of its founder, Gautama, makes humanity to animals a religious duty. In this respect oriental religions are superior to Christianity, which is so taken up with the duty of men to one another that it forgets to say anything of the duty of man to animals, the existence of which indeed is sometimes altogether denied by Christian moralists. The difference between the Eastern and Western religions in this respect has a philosophical origin, and it should be remembered that if the Western peoples are less considerate than Eastern peoples

*Animals' Rights considered in relation to Social Progress, with a Bibliographical Appendix. By Henry D. Salt. Also an essay on the section. By Alfred Leffingwell, M. D. New York, Macmillan & Co. 1894. A. C. McElroy & Co., Chicago. Pages 175. Price, 15 cents.

in their conduct to their four-footed dependents, they display much more humanity in their relations to their fellow men.

The authors of this work do not base their views on religious or philosophical principles. They recognize simply that animals have feelings the same as men, and that as part of the great family of nature they are entitled to be treated with the same tenderness that a man will display towards his fellowmen. This is the rational principle and Mr. Salt, who is evidently heartily in sympathy with our non human brethren, has brought together every argument that can be used in support of their claim to justice at the hands of man. He refers to the treatment of domestic animals and of wild animals, the latter of which he very properly declares to have rights, although these are not yet recognized by law. He strongly denounces the butchery of what is called "sport" and the wholesale, heartless slaughter of animals of all kinds for the sake of their fur or their feathers. The killing of animals for food and experimenting on them in vivisection are especially condemned. The facts mentioned by Dr. Leffingwell in connection with the latter subject make one feel that if the practice of vivisection cannot be regulated by law with a proper regard to the prevention of animal suffering, it ought not to be allowed at all.

We are not prepared to go so far, however, as Mr. Salt in some of these matters. While the rights of animals should be guarded as sacredly as those of men, it should not be supposed that their rights are equal to those of men. Mr. Salt affirms that the root of the evil of vivisection is in the "atrocious assumption" that there is an impossible barrier between them which no animal can pass. Man is the ultimate fact of evolution, and as such he has rights which the animals do not possess, and such rights include the use of the animals themselves. It by no means follows, however, that "the moral instincts of compassion, justice and love, are to be as sedulously repressed and thwarted in one direction as they are to be fostered and extended in the other." The very fact of man's absolute authority should lead him to deal leniently with his animal subjects, and with all his dealing with them to be governed by compassion and love, and with a due regard to their rights. If Mr. Salt's opinions were carried to their legitimate conclusion the taking of animal life under any circumstances, would not be permissible. This extreme view will not generally recommend itself, we think, but this book will undoubtedly aid greatly in advancing the cause of humanity to animals which its authors so ably advocate.

THE ASCENT OF LIFE.*

That there is continuity throughout organic nature is now admitted on all hands, although there may yet be divergence of opinion as to how that continuity is brought about. If we accept the doctrine of evolution as developed by Herbert Spencer, we shall expect to find that its principles are applicable to man as well as to the lower forms of life, and that the improvements which have taken place within the human province are therefore explainable by reference to those principles. It is well to point out, however, that the ascent of organic life has not been by a series of simple steps or stages. Rather may it be likened to a progress from one range of elevation to another, of continually increasing altitude, each range having its peaks of varying height which mark the stage of development reached by particular organic forms. At their lower levels the ranges run into each other and thus form a continuous whole, although there is a gradual ascent until the furthest range is reached, with its many peaks denoting the different elevations reached in their progress by the various races of mankind. Thus, although there is continuity below, it is broken

above into an endless series of elevations. These are the most important for the knowledge of the results of nature, but the former for a perception of its methods, and Mr. Stinson Jarvis has asked himself why there is combined with organic continuity a gradual ascent in the forms of life, instead of these always remaining on the same level. He thinks Darwin did not answer this question, and that he failed to see two of the greatest laws of nature. These are, first, that "whenever a creature's sensorium experiences an urgent want, then its mind or mental essence receives from the all-knowledge such enlightenment as it is capable of requiring." The second of those laws is, that "where such a desire is the outcome of the creature's daily necessity (in procuring food, or otherwise) then such continuous desire is imprinted during the embryotic stages on the form of its offspring, thus accommodating its shape to the necessities of its coming existence; also that embryotic alterations result from the presence of ideals which are vivid in the parental mind."

That the embryo should be affected by the experiences of the maternal organism appears reasonable, and that the offspring has actually in many cases been organically changed through a nervous shock received by the mother during the period of gestation, or as the effect of strong maternal desire is clearly established by the facts Mr. Jarvis refers to in his Appendix. This is an important principle, as it implies that an ideal constantly maintained in the mind may embody itself in the offspring. We are told that genius is an example of such "spirit formativeness," as its possessor is the offspring of parents who loved each other, the meaning of which will appear later on. It may not be possible to prove the general truth of this assertion, but it is a more worthy notion than that genius is evidence of insanity, as maintained by Nesbit. The most complete conditions for reproduction are said to include love, "because love is nature's elevating principle, which she teaches through the sexual passions in order to lift human beings to the higher spiritual planes."

This principle of spirit formativeness may explain the ascent of human life, but how is the upward progress of animal life to be accounted for? The first of the laws of ascent stated by Mr. Jarvis answers this question by reference to the "all-knowledge." This is supposed to be in continual communication with, or to dwell in, all animals, guiding them, as in the homing instinct and in the migration of birds. All instinctive action would probably be traced to the same source, which is really the presence of the infinite and eternal energy of Herbert Spencer. Mr. Jarvis well says that "the controller of evolution" has not produced an infinity of living creatures while cutting off; all media for communication." But he does not see in "all-knowledge" the source merely of animal instinct, he traces to it various mysterious faculties of the human mind. He remarks that the strange facts of natural history which may be explained by correspondence between the animal soul and the all-knowledge, are precisely the same on the lower planes of life as the correspondences artificially utilized by the mesmerist, when he makes the soul of his patient describe with certainty events which are happening elsewhere. Thus clairvoyance and what may be termed the mesmeric faculties, depend on the correspondence between the mind of the subject and the all-knowledge or infinite energy.

The secret of this correspondence is what Mr. Jarvis terms "the life's capacity for vibration," and one of its chief instruments is mesmerism, which is described as "a process for producing unity of vibration." Sexual passion is said to be unity of vibration in the animal grades, and love its unity on the spiritual planes, while music is "the language of the world of vibration, and produces and alters the soul-phases by establishing unities of vibration." There is in all this a great truth, for undoubtedly that which does not vibrate true to nature is out of harmony with nature, and either the discord must cease to exist or the thing itself will have this fate. Sympathy which the functional activity of feeling is unity of

vibration, or rather the reaction which accompanies this unity, and it is reaction to nature's stimuli which furnishes the key to evolution. In its absence there could be no progress and nature itself could not exist.

The author applies his theory of vibration to two subjects in particular, the relation between individuals in marriage, and the relation between man and God. He says "nature is continuously waiting and urging human beings to learn of love and the spiritual life through marriage, and through the wisdom supplied to mental demands." Sex is different both in disposition and abilities, but marriage produces by its unified vibration a change in the nature of man and woman, each of whom acquires part of the qualities of the other. Marriage is thus the best step to the spiritual life. As marriage is the interchange of qualities between husband and wife, so religion is the reception of God in the heart by name, an emotional affection which is really an entering in of the divine nature. Religion is thus "a merging of the soul in the great gladness, and the acquirement of the comprehensions which are outside the processes of the intellect." As such, religion is the aim of human life, the whole course of which is, when well directed, a series of higher and higher vibrations, until soul vibrates entirely in unison with God himself.

In the application of the law of vibration to psychological phenomena we think Mr. Jarvis has made a decided advance in the treatment of his subject. He has endeavored to place mesmerism on a scientific basis, and although he has left much for others to do he has pointed out the way for his successors. His argument might perhaps be stated with greater clearness, but it is aided by the "Contents" prefixed to the work, which is rather a methodical summary than an actual Table of Contents."

PSYCHOLOGY IN ARCHITECTURE.

It was remarked by Mr. James A. Skilton in the course of the discussion at the Brooklyn Ethical Association after Mr. Z. Sidney Sampson's recent lecture on Shelter, "as related to the Evolution of Life," that "mere examination of the buildings produced by any race or civilization may enable the competent, without other aids, to determine not only the character, but the destiny of such races and civilizations." There is doubtless much truth in this idea which may be regarded as a commentary on the lecturer's statement, that "the race inevitably speaks in its architecture." We have a curious illustration of this in the fact that the Kafirs of South Africa would seem to be limited in their building capacity to the circular form. It has been said they have no idea of a rectangular building. If it be true that "the environment fashions both the workmen and, through his ideals, the product" it would be interesting to consider what was the nature of the environment which so profoundly affected the architecture of the South African. It must have operated at a very early period, as the circular form appears to have been almost universally used among the early inhabitants of Western Europe as well as Africa. Of course when the form was once adopted it would be handed down unchanged from one generation to another, but the construction of a rectangular building is so much more simple than that of a circular building that it is difficult to understand how the latter could have originated among a primitive people. No doubt it was specially suited for the circumstances of its originators, but the case of the Kafirs renders it probable that it was associated with some special mental idiosyncrasy. It may be a relic of some form of planetary worship, but there is nothing to show that this was ever prevalent in South Africa.

A good conscience fears no witnesses, but a guilty conscience is solicitous even in solitude. If we do nothing but what is honest, let all the world know it; but, if otherwise, what does it signify to have nobody else know it, so long as I know it myself? Miserable is he who slights that witness.—Seneca.

I hold him to be dead in whom shame is dead.—Plautus

*The Ascent of Life; or The Psych'c Laws and Forces in Nature. By Stinson Jarvis. Boston: Arena Publishing Company, Copley Square, 1894. Pages 120.



A NOVEMBER PICTURE.

BY H. L. HOWARD.

Above the cornfields spreads the sky;
The light is gray, the winds awshik.
The great doors swung against the barn
Reveal the hay-mow's upright walls,
And pumpkins in a yellow heap.
Seeded and tough, the weeds bristle,
Where, in their tender growth, the brood,
Sty-born, champed them with piggish joy.
The citron in the garden lies,
Survivor of the cucumber,
That rots and leaves a tawny shell.
From orchard-tree, the apples drop
Singly, to join their mellowing mates.
The plundered grape-vine spreads, half-bare,
Along the wall or road-side fence.
The cricket's tranquil note bespeaks
The calm of home establishment.
The swallow's melancholy changes
Denote the foreigner's unrest.
The flies, in silent clusters, hug
The space around a nail or hook
Of ceiling, stupid from the cold.
The wasp, wind-frowzy, flutters low
In search of food from apple bruise,
Or pumice at the elder-mill.
The grasshoppers, demure and old,
With effort strain their shrunken thighs
To flee the intrusive brush or step.
Dull is the flow from road-side spout
Into the drinking trough. Sere leaves
Lie on the surface, muffling sound.
The brook seems lapsed. Through fallen sedge,
It creeps in tuneless pilgrimage.
The season oozes to its end.

A MASONIC TEST.

To the Editor: Years ago when I first became interested in Spiritualism I received so many remarkable tests through the mediumistic power of Mary Hardy, that I was anxious my intimate friends should share the pleasure and enjoy the marvel. I persuaded many of them to arrange for a seance with the medium. Among them was a very skeptical gentleman who was a professional chemist. He had not investigated the subject, nor had the least curiosity in the matter. To please me more than himself he decided to call on Mrs. Hardy. This gentleman was a very prominent Free Mason in Newport. An incident had occurred a week before his visit in which he had been delegated by his lodge to visit a sick brother and provide medical attendance. The sick man was destitute and almost a stranger in the city, everything was done for his comfort, but he was beyond recovery, and in a few days passed away, and was attended to his burial by the Masons.

In the turmoil of life and the rush of business the incident passed out of my friend's mind, but it was brought to his notice in a most unexpected manner. It was at the seance with Mrs. Hardy. He had only been in the room a few moments when the medium suddenly took his hand and gave him the Masonic sign, and announced his name and thanked him for his attention and kindness while he was sick, and also expressed his deep gratitude towards the lodge for the Masonic honors of his burial.

My friend considered he had a remarkable test, one that he could not attribute to mind reading.
L. A. H.
Newport, R. I.

VOICES AND PRESENTIMENTS.

To the Editor: A number of years ago I was acquainted with a young lawyer whom I will call Mc. He was a young man of good standing and moral integrity, something of a genius in his thought and manner of expression. I met him a few years after I commenced the investigation of Spiritualism, and conversed with him on the subject of its phenomena, concerning which he gave me the following statement in connection with himself. He said during his boyhood and early manhood days, he used to be troubled with presentiments which invariably came true in regard to the death of some of his acquaintances, or perhaps some stranger he had never seen before; as soon as he saw him there was something said to his mental understanding: "This person will die in a short time," which was invariably the case. Sometimes he would hear an audible and distinct voice. He gave me an account of several persons of whose death

he had been warned. At one time he was away from home on a collecting tour; he had two young brothers at home, one twelve the other fourteen years old, named James and Willie. He was sixty miles from home and had not thought of returning for a day or two, when this familiar voice said, "James and Willie will die." He immediately hitched up his horse and drove home as fast as love and fear would let him. When he arrived home all the family had retired except his mother. When she heard him drive up she came to the door and he immediately asked, "How are James and Willie?" She replied, "They are well." But he remained at home and took one or another of the boys out riding every day and talked with them about death and tried to satisfy his own mind about their moral and religious accountability. He had been brought up in the orthodox faith and felt the responsibility resting upon him to prepare these young country boys to meet a God who held their eternal destiny in his hands, and who might consign one or both to a death that never dies. He had to hold this terrible secret of life and death in his own breast and his task was a delicate one to perform, to prepare the boys for death and yet not arouse their fears, for he knew from the experience of the past that the decree had gone forth and there was no remedy only to watch and pray. In about two weeks one of them became sick and in a few days passed away. The other who seemed to be entirely well for a number of days or weeks afterwards, was finally taken sick and he passed away also. He told me of a number of other instances where the voice had foretold events of a material nature not connected with death, but the events foretold always came to pass. But at last he felt it to be a burden to hold the fate of life and death of his fellow-beings in his possession without the liberty to inform them of the same. So he resisted this influence until at last it left him altogether. If this article should see the light, and my friend of former years should see it, I trust he will forgive me for giving his own simple story to the public.

B. A. CLEVELAND.

THEORIZING UPON FACTS.

To the Editor: What Dr. John E. Purdon says in his article, "Materialization and the Principle of Reversibility" (see THE JOURNAL of September 22, 1894.) with reference to Alex. Aksakof's theory on that subject and its earlier premonstration by William Harrison, editor of The Spiritualist, can also justly be applied to Thomson Jay Hudson's work. "The Law of Psychic Phenomena" (ably criticised by Lillian Whiting; see THE JOURNAL of September 29, 1894). Mr. Hudson had likewise a fore-runner in Doctor Anton Alex Perty, Professor of Natural Sciences at the University of Berne in Switzerland, who demonstrated in his work "The Mystical Phenomena of Human Nature" (published Leipzig and Heidelberg, 1861,) that the universe is a configuration of the thought of the Universal Spirit, and that every planet has a similar spiritual principle of its own, which he calls with appliance to our Mother Earth "Geodemon," and of whom men are offsprings with regard to their physical as well as their spiritual nature.

Professor Perty also ascribes to every human being a subjective, subliminal self and consciousness. A state which brings mankind nearer to the nature of the planetary-spirit, the Geodemon, than men's normal sense-self.

The subliminal men are the image of its cause, i. e.: a microscopic creator; a Geodemon in miniature whose creation manifests itself in telepathic, psychometric and other demonstrations of its partial all-sense and omnipotence, the full attributes of the planetary—and still the fuller, the all-embracing ones of the Universal—the All-spirit. Perty also ascribes, like Hudson, the psychic phenomena to the magical nature of the subjective self of men, and I mention this merely for the purpose to prove to your readers that men of the rank of Perty, Zöllner, Helmholtz, Agrippa von Nettesheim, Paracelsus, Jamblichus, etc., gave their full attention to the studies of the causes of occult phenomena, of which the effects were known in European and other countries on the Eastern Hemisphere long before the epoch of the "Rochester knockings"—even before a white man set his foot upon American shores.

I, for my part, regard the subjective or transcendental self as the recipient as well as the agent of a certain phase of psychic

demonstrations, whilst other phenomena have their foundation in the world of spirits of disembodied intelligences since the subconscious self is not omniscient in its entirety and can therefore confer through the objective self of the psychics only what comes in the range of its observation and knowledge.

I am also inclined to the belief that there is not alone invisible materia—becoming tangible through concentration of atoms, but likewise an universal mind-stuff, and that of both, during seances and by us as unconscious creators, beings are temporary created, which after arisen and moulded become the images of those with whom we seek communion and thus deceiving ourselves in many instances through and by our own creatures.

HERMAN HANDRICH.

BROOKLYN, N. Y.

DR. EUGENE CROWELL.

To the Editor.—Having seen no notice in any of the papers of the illness of Dr. Eugene Crowell, of New York City, I beg to call your attention to the fact, as Dr. Crowell is widely known and has many friends, especially among those who are interested in Spiritualism.

Dr. Crowell for several years has resided at the Hoffman-Arms in New York, occupying a beautiful suite of rooms overlooking Central Park and many parts of the city. Here he has rested, waiting for the summons to pass on to the other life, of which he has written and heard so much. He is ripe in years, having passed almost eighty birthdays, and can look back with great satisfaction upon what he has accomplished. In early life he was a materialist, and being scientific and sceptical he had no faith in the existence of man after death. He undertook to discover the cause of the phenomenon of a "rap," and in seeking to explode the theory of its spiritual source himself became convinced of its spiritual origin. He was a careful and shrewd investigator, exacting honesty from spirit and medium alike, and giving his confidence to those who merited it. At some other time some of his friends may write more fully of what they have learned of this distinguished man who is now closing for this stage of his existence a life of great usefulness. His writings will for ages keep alive his memory, and will be read with interest and profit by those seeking for knowledge touching the relations of man with the spiritual world. His most exhaustive work is entitled "Primitive Christianity and Modern Spiritualism," published in 1874 in two large volumes. On the title page will be found the following:

"The same stream from the Great Fountain of Truth, with its channels widened and deepened by the superior intelligence of this age."

These books will be found in the library of many clergymen, and they have unquestionably been productive in a large degree of those occasional expressions from the more liberal preachers, which have startled their hearers because tending to corroborate many of the claims of the spiritualists. Dr. Crowell was one of the warmest friends of Col. John C. Bundy and was always interested in THE RELIGIO-PHILOSOPHICAL JOURNAL, and quite recently to me spoke approbatively of its tendency. His noted medium and friend, Dr. John Kenney, is in constant attendance upon him. Faithfully yours,

A. H. DAILEY.

BROOKLYN, Oct. 28, 1894.

SUBLIMINAL SELF.

To the Editor.—Dear Sir: I would like to say a few words with regards to Mr. Herman Wettstein's article in THE JOURNAL of October 27th (to-day's).

He heads his article "Why the Subliminal Sometimes Personates a Spirit." Why don't he say always? As I, at least, never heard or knew of one doing otherwise.

He says: "The intelligence claims to be a departed spirit because the principal mind assumes it to be such." Now we have a lady living in our family—a relative—who is intelligent and a writer of some note, but an agnostic of the most pronounced type, and don't believe in "spirits." On the contrary, she is or has been a strong believer in the theory advocated by Messrs. Wettstein and Hudson. About three months ago her hand began to write automatically, and at the close of a short message wrote "Willie."

"Who is Willie?" she asked.

"Your brother," came the answer.

"If you are really my brother tell me

some circumstance that will convince me." Here followed a long dialogue with regard to events that transpired in the lives of the brother and sister during their childhood, some of which had been forgotten for years.

This writing has been going on ever since, and not long ago a brother and sister of the lady, who are devout Christians and who firmly believe Spiritualism the work of the evil one, have each gotten the same phenomenon.

Now, if Mr. W.'s theory is true in the first case the hand should have written "I am your subliminal self" and in the latter "I am the devil." Can Mr. W. explain?



Carrie Orene King

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THE LIKE OF YOU, MOTHER.

BY EMMA ROOD TUTTLE.

Teeming is the world with people,
Myriad noble ones no doubt,
But my soul is cloaked and hooded
And I find not many out;
Rarely find we those about us
Like the vanished trusty few,
So I sigh, alas, too often
Mother, for the like of you.

Oh the tender heart you gave me
Such a burden grows to me,
That I almost would exchange it
For the stoniest heart there be;
One which never pled for justice,
Nor a touch of pity knew,
For so many, oh, my mother,
Are unlike the like of you.

In the life which cometh after
This, I shall so happy be,
I shall never think to censure
Aught which now may torture me;
Barred with the years the conflicts
I have valiantly been through,
I shall have my day of resting
Mother, with the like of you.

CRUELTY TO CHILDREN.

The name of the Society for the Prevention of Cruelty to Children carries to the great majority of people little idea of the magnitude or importance of the work accomplished. We are somewhat familiar with it as a local institution, but its true scope cannot be understood without reference to its operations in England. There its field extends over an area including a population of 23,000,000, and during the past ten years it has come to the relief of 109,364 children. What a blessing it has proved to these little ones can only be explained in figures. The records of the society tell the miserable story of 25,437 sufferers from the actual violence, 62,887 from neglect and starvation, 12,663 little things exposed to suffering in the streets to draw forth the lazy and cruel charity of the casual giver, 4,460 girl victims of sensuality, 3,205 children improperly and hurtfully employed, as in traveling shows and circuses, and 712 cases where the interference of the society came too late, and nothing was left for it but the punishment of the wrong-doers.

One may better understand, perhaps, the helplessness of these children when it is said that of many so brutally abused nearly 90 per cent were under twelve years of age, and the best idea of the strength of this relief society and of the blessing it has been to the unhappy victims may be gathered from the fact that in spite of a new law and in opposition to certain unwilling magistrates to carry out its provisions 5,460 convictions resulted from 5,792 prosecutions. Of course many of these actions involved more than one person, and the certainty with which the judges were convinced of the truth of these cruelties is shown in the heavy penalties inflicted upon the guilty people. The society has justified the fact of its existence by causing during these ten years the conviction of 6,973 cruel and tyrannical parents or guardians. The sum of the punishments was 1,108 years of imprisonment and over \$10,000 in fines.

These figures will, doubtless, remain comparatively the same in other countries, and being the most recent, serve well to illustrate the need everywhere of the Society for the Prevention of Cruelty to Children. The moral constitution of some people seems to possess a certain amount of vice which expresses itself in a lack of natural affection, and, which is perhaps surprising, it is by no means confined to the poor and uneducated. The members of this noble organization find their work among people of all classes and see the seamy inner side of the lives of people in every grade of society. It is their business to expose cases of cruelty of which the outer world little suspects, and the skilled manner in which they set about their unhappy mission is eminently successful in revealing the truth. Yet it often happens that outsiders, and especially professional men, often see abuses which touch hearts, but which they are helpless to stop. Then the society steps to their assistance, the innocent sufferers are relieved and the offenders brought to justice. Bring the case home to Boston, to every respectable citizen of the com-

munity, and let him remember the organization that befriends the persecuted little ones, and offer his eyes, his hands and his purse to bring about their release from the vilest of slavery. The streets at night are full of possibilities; it only remains for the kind hearted to understand them and to go to their relief.—Boston Budget.

Rev. Minot J. Savage, of Boston, lately preached a sermon on "A Man in the Family." In the course of his sermon he touched upon the money question. He said: "Most husbands—and it was a legal right until within a few years ago, and it is more of a legal right still than it ought to be—most husbands assume that the property of the family, unless the wife has inherited some which has been settled upon her independently, belongs to him. I say, no, not one farthing of it, in that sense. It is an equal partnership, and the husband has no more right to dole out the money to his wife in small quantities and demand of her that she shall keep account of what she does with it and report to him than the wife has to dole it out to the husband and demand that he keep account and report to her. I would be ashamed of myself and hold myself in day and night long contempt if I ever asked one question concerning matters like this. And I hope, the time will come when every man will learn to be ashamed of it. The wife should have as absolutely free and unquestioned control in matters of that sort as the husband has, and if she be a wife worthy the name she will not abuse her power. She will be all the more considerate and careful if taken into confidence in this way and made to feel that she is free. I know wives—I could find them all over this country—who are compelled to resort to duplicity, to subterfuge, to falsehood, to every petty and mean thing you can conceive, merely to get a little money. And the husband is to blame where a state of things like this exists."

The interest which New York women continue to take in politics is wholly due to the activity of those members of the sex who are in society. Fifth avenue contributes more female suffragists to the cause than any other thoroughfare in the city. This is one reason why the agitation has had such ample resources and succeeded in attracting such an undue amount of attention.

The cause, contrary to a general impression, is not to be allowed to languish. Among the well-known women who will continue in the movement are Mrs. Russell Sage, Mrs. John Jacob Astor and Mrs. Cornelius Vanderbilt.

They form a powerful trio, but it can be stated on excellent authority that Mrs. Grover Cleveland is earnestly in favor of conferring the suffrage upon women, and has refrained so far from giving utterance to her views owing solely to the official position of her husband. The President's wife would certainly be a powerful addition to the ranks of the suffragists. Just now the latter are pouring out the vials of their wrath upon Dr. Parkhurst for his refusal to indorse their cause. The doctor is trying very earnestly to obtain feminine aid in his war upon the wickedness of the city. So far his successes have been moderate where the women are concerned. An interesting report in this connection is that of Joseph H. Choate lost all chance of the Republican gubernatorial nomination when the woman suffrage amendment was finally killed. The ladies who pleaded hardest in favor of the measure were so resentful that they immediately began a quiet canvass among all the Republicans of prominence in New York, declaring that they would war against Choate with all the energy of their enthusiasm. That settled Choate and Morton is the nominee.—Boston Traveller.

Prof. G. Howard Young, in the Hartford Times, protests against the omission of all women's names from the list of twenty-five great historical characters to be honored by statues in the new National Library Building at Washington, D. C. He suggests, instead of destroyers like Caesar or Napoleon, the name of Harriet Beecher Stowe, "the liberator of the colored race," and also of the man who discovered anesthesia. As the professor calls this man Dr. Willis, while others name him Morton or Jackson, it would take some time to determine to the satisfaction of all concerned just whose statue this should be. But as Mrs. Stowe's novel was the leverage that determined a great historical event she surely should have a place among the nation's library embellishments and souvenirs.

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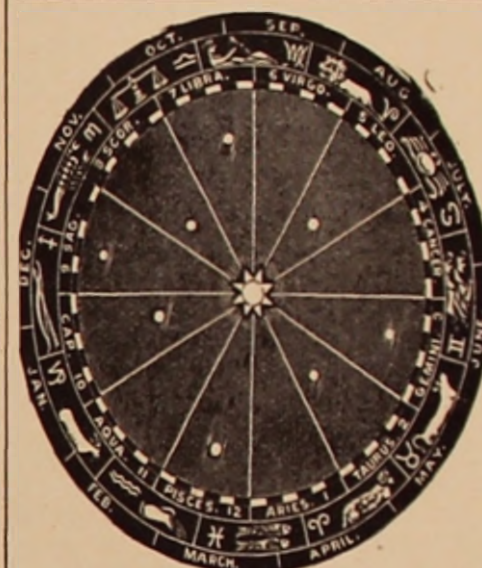
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CHAPTER XII. THE HIGHER ASPECT OF SPIRITUALISM (continued). "Stella."

APPENDIX.

This covers eight pages and was not included in the American edition. It is devoted to a brief account of a young medium who under spirit influence wrote poetry of a high order. Extracts from these poetic inspirations are given. The appendix is an interesting and most fitting conclusion of a valuable book.

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

I Am Well. The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. By C. C. Post. Boston: Lee & Shepard. Pp. 147. Cloth, \$1.25.

The author of this treatise explains the principles of mental healing as based upon the principle that by the development of his intelligence man secures a "marvelous control over material by the power of his mentality, and proves it by curing his physical ailments and preserving bodily health solely by the skillful exercise of mind." Vitality and strength are claimed to be the instantaneous results of the process of mental healing, when man "discovers his true connection with eternal energy, and that knowledge brings with it a portion of the power of the Supreme." The work is lucid in style and merits regard as an able exposition of the views concerning the nature of health and disease advocated by the author. It is a sort of Vade Mecum of the methods adopted in that treatment, as well as a compendium of the arguments which are used for its support. One may not accept the author's system unqualifiedly, but no one can read the work without benefit.

Joseph Addison. Selected Essays. New York: Funk & Wagnalls Company. Pp. 175. Cloth, 75 cents.

Addison is the founder of the modern popular English prose style, at once familiar and elegant, and to read his best papers is to take a lesson in good manners as well as in good literature. In a delightful variety of social satire he shows a grace, urbanity, and humor never since surpassed, and he has given us at least one character, Sir Roger de Coverley, as familiar to us as any other in fiction. This is the high praise that posterity accords to Joseph Addison—author, poet and politician, born in 1672, died 1719. In this attractive volume we have the following selected essays from among his best writings: "Sir Roger de Coverley," "Society, Fashions, Minor Morals," "Mr. Spectator and His Paper," "Literary and Critical Topics," "Morals and Religion." The introduction is by Prof. C. T. Winchester, English Literature Department of Wesleyan University. This is a book to which none are apt to take any exception and which supplies pleasing and helpful reading for all.

Oliver Goldsmith. A selection from his works. Introduction by Edward Everett Hale. New York: Funk & Wagnalls Company. Pp. 287. Cloth, \$1.

The mission of Goldsmith seems to have been fully accomplished in his work—namely, that of making life more pleasant and happy, of cheering homes otherwise sad, or making long hours short, or lonely days cheerful. Oliver Goldsmith is read wherever men read English, and where he is read he is almost always loved. No home library can be complete without this author. In this inviting volume we have the following selections: "The Traveler," "The Deserted Village," "Retaliation," "Pictures of Life," "The Man in Black," "Books and Authors," "The Eccentricities of Fashion," "Literature and Taste," "Various Matters," and "Extracts from the Life of Richard Nash, Esq." In the introduction Edward Everett Hale gives in characteristic felicity of style a charming sketch of the author's life.

MAGAZINES.

The October number of Mr. Smalley's illustrated monthly, *The Northwest Magazine*, is largely devoted to Manitoba and its capital city, Winnipeg, and the Yellowstone district, Montana. E. V. Smalley, St. Paul, Minn. \$2 per year. Single copies, 20 cents.—In *Thought* for October among other articles we find "The Towers of Man" by Leo Virgo and "Asking" by James I. Sloan, who states that substance, by which he means mind, "is the fundamental premise of all possible demonstration." Unity Book Company, 511 Hall Building, Kansas City, Mo. \$1 per year; 10 cents per copy.—The *Good Citizen* contains a portrait of Henry Howe, the historian, with biographical notes by the editor. It contains also the address of welcome to the Congress of civics, with the President's response, and other civic matter. Columbian College of Citizenship, Highland Park, Ill. \$2 a year; single copy, 20 cents.—The opening article of the November issue of *The Chautauquan*

treats of the "Development of Steamships in the Nineteenth Century" and is illustrated with engravings showing steamers of 1805, 1807, 1838, and the fast passenger steamers of to-day. John Ashton tells of "Social Life in England in the Eighteenth Century," an able article on "The Legislature of the German Empire" is contributed by Prof. Burgess, of Columbia College; "The Germany of To-day" is vividly pictured by Sidney Whitman; Prof. N. S. Shaler writes in popular style of "The Value of Geological Science to Man." The Woman's Council Table contains four articles and a complete short story. The Editor's Outlook discusses topics of current interest. The department, Current History and Opinion, deals with fifteen important events of the month. Meadville, Pa., Dr. T. L. Flood, editor and proprietor. \$2 per year.—The *Popular Science Monthly* in an article on "Preparation for College by English High Schools" Mr. John F. Casey tells what boys who enter college without Greek are doing. Dr. C. Hanford Henderson contributes the first of two articles on "Manual Training," in which he shows what a well-planned manual training course consists of. "The Cobra and Other Serpents" are described, with illustrations, by Mr. G. R. O'Reilly, who has lived among snakes in various parts of the world, and is able to correct several popular errors concerning their habits. There is an admirable little scientific temperance lecture by Dr. Justus Gaule under the title "Alcohol and Happiness." W. T. Freeman calls attention to "Some Analogies and Homologies in Animal and Vegetable Life." New York: D. Appleton & Co. \$5 a year.—The leading article of the November *Eclectic Magazine* is Mr. Gladstone's "True and False Conceptions of the Atonement," Mme. Caillard's "Spirit and Matter," "What Evolution Teaches Us," in which the writer, Mr. Lawrence Irwell, compares the popular idea of evolution with its true meaning. "The East End and Crime," an altruistic article by the Rev. A. Osborne Jay, and a review of Prof. Drummond's now famous "Ascent of Man"; these are among the more serious numbers in the magazine. The accounts of travel are more numerous than usual, including Mr. Savage-Landor's "Journey to the Sacred Mountain of China," and Mr. Alfred Austin's interesting description of his first visit to Ireland. E. R. Pelton, 144 Eighth street, New York. Terms, \$5 per year.—The *Atlantic Monthly* for November contains much of interest to the general reader. The title, which will perhaps attract most attention, is that of Mr. Henry Childs Merwin's article, "Tammany Points the Way." In these days of the municipal reform movement such articles as this and the one contributed to an earlier issue by Mr. Merwin on "Tammany Hall" are of particular value. Dr. Frederick Bancroft has made a valuable contribution to the series in his paper on "Seward's Attitude Toward Compromise and Secession." Dr. George Birkbeck Hill, who has identified his name with Boswell's Johnson, contributes a very interesting paper descriptive of a recent find, entitled "Boswell's Proof Sheets." The first of a new series of International Papers, examining existing relations between the United States and other countries, is Mr. Ludlow's inquiry into the "Growth of American Influence Over England." The opening of another school year is signalized by a paper on "The Academic Treatment of English" by Horace E. Scudder, which supplements an earlier paper on "The Educational Law of Reading and Writing." Poems, book reviews and the usual departments complete the issue.—McClure's Magazine for November opens the promised Napoleon series with fifteen portraits of Napoleon in early manhood, most of them reproductions of famous paintings, and of his father and mother, and other persons closely related or intimately associated with him, accompanying an interesting account, by Miss Ida M. Tarbell, of his career down to the time he assumed command of the army in Italy. The portraits are from a very large and carefully chosen collection made by the Hon. Gardiner G. Hubbard, and Mr. Hubbard himself introduces them with a valuable letter describing the classification and varying merits of the existing portraits of Napoleon. The editors announce that they have a hundred and fifty notable Napoleon pictures yet to present; the series must make, as a whole, one of the most attractive products thus far of the recent Napoleon revival. In this number is presented also the first of a series of true detective stories, derived by permission from the official records of the Pinkerton Detective Bureau. It is the breathless story of the discovery and frustration by

Allan Pinkerton of the plot to assassinate President Lincoln as he passed through Baltimore on the way to Washington for his first inauguration. S. S. McClure, Ltd., 30 Lafayette place, New York.—Under the title of "The Fight on the Yalu River" the Hon. Hilary A. Herbert, Secretary of the navy, contributes to the November number of the *North American Review* an article in which he argues that the issue of this fight demonstrates the value of battleships rather than of cruisers as fighting vessels.—The Japanese Minister at Washington, Shushurino Kurino, also furnishes a valuable paper on other phases of "The War in the Orient." "The Business Revival" forms the subject of four papers by the Presidents of the Chambers of Commerce at Boston, Cincinnati, New Orleans, and the President of the Merchants' Exchange at St. Louis. Max O'Rell describes the difference between "French and Anglo-Saxon Immortality" in a vivacious paper; Amelia E. Barr discusses "The Modern Novel," and Charles Dickens writes most entertainingly of "Public Dinners in London," past and present.

The publishers' prospectus appearing in the October number of *Little Men and Women* announces for the new volume, serials and short stories by such famous writers as Mary E. Wilkins, Hezekiah Butterworth (editor of *Youth's Companion*), Sophie Swett, Elbridge S. Brooks, Sophie May and many others. Features that will meet with instant popularity will be the "Doll's Dressmaking" series; also the page of new music in every number (Songs for Children's Voices). The November number, enlarged to thirty-two pages, will begin the new volume. Full prospectus and specimen free. The subscription price is \$1 a year. Alpha Publishing Company, Boston.

Babyland (The Babies' Own Magazine) for October opens with a charming frontispiece in eight colors, "The Thanksgiving Story." This issue closes the current volume of the magazine. The November number will begin the new volume. The prospectus for the new volume announces a permanent enlargement to twelve pages, and features surpassing in interest and popularity anything ever given in delightful "Babyland." 50 cents a year, 5 cents a number. Alpha Publishing Company, Boston.

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DEPENDENTES INTER SE.
By CARL BURELL.

What is that bounded by narrow limits of the brain
which can measure distant spheres, weigh their masses, quickly tell
When and where they come and go, aeons past or ages hence.
yet, de ipso, cannot tell whence it came or where it goes;

Which can tell of other men; which can tell of other minds;
Which can tell of other worlds, other suns and satellites;
Which can tell of other things, great or small or far or near;
Tell their limits, name their bounds, yet it cannot tell its own;

Which can latent secrets find, in the earth, sea, air and sky,
In the cold and senseless stone, in the warm and feeling heart,
In the bright and sunny smile, in the bitter choking sob,
Yet, in ipso, cannot find its own secret want and need?

With a limit bounded not by remotest star which shines,
Within which, God-like, it moves throughout all the realms of space;
Nothing from its eyes so hid but must sometime come to light,
Yet, per ipsum, cannot find its own peace and happiness;

In all else unlimited, it can come, go and obtain
Quidquid pro ipso volit, but in this one thing alone
Quits fellow must depend for its peace and happiness,
Which must come, for it can come, only through another mind.

When its complement it finds, then—then only | it can give
Peace and happiness to that, which all else can never give,
And this other's happiness, although derived from itself,
Alone makes its own complete, for this is the law of love.

MR. STEAD'S GRINDELWALD STORY.

Mr. Stead, in the Westminster Gazette, says Light, tells a good story concerning his very wonderful automatic writing. Here it is:

When I was at Grindelwald in July, I was grieved to receive bad news as to the health of one of my nearest and dearest friends. Three days in succession I received letters from London, each more gloomy in its tidings, and when the third arrived I decided to return at once. I went to Dr. Lunn's office, and asked him when I could get a reply from a London suburb to a telegram. It was then four. He said he did not think I could expect a reply before eight o'clock. I discussed the question of leaving that night, or of waiting till the morning. Ultimately I decided to adopt the latter course, and going across to the telegraph office, I sent off a dispatch, saying, "Grieved to hear of —'s illness. Will return to-morrow. Telegraph doctor's latest report." Returning to the hotel to make all preparations for departure, I found a friend in my room to whom I told my bad news.

Sitting down at the table, I determined to try whether or not I could, by the aid of my automatic hand, obtain any news from London. I first asked the ever-faithful friend who some three years ago passed from our sight whether she could tell me how the patient was. My hand wrote without a moment's hesitation:

Your friend is better. You need not return. The proof of this is that about seven o'clock you will receive a telegram to this effect, when you will see that I am correct.

I then asked, mentally, if I should ask my friend's son to use my hand telepathically to give me the latest news. The answer came at once as follows:

No, you had better ask her daughter; she is at home, and can give you the latest news.

I then asked the daughter to use my hand, and tell me how her mother was. My hand then, as always, unconscious of the least difference in the control of the embodied or disembodied, wrote as follows:

Mother had a better sleep last night. There is no need for you to return earlier. We have taken a house at the seaside at (name unintelligible). Mother thinks she will be all right after her visit. I feared to believe the good news. I

read the messages to my friend, who signed them as confirmation, and remarked that if this turned out right it would be a great score for the spooks, but I feared my own strong desire for better news had vitiated the accuracy of the despatch. I then left the hotel, and went down to Dr. Lunn's chalet, where I told Dr. Lunn, Mr. Clayden, Dr. Lindsay, and other friends that I must return to London next day.

At seven o'clock dinner is served at the bar. I saw the head waiter, told him I was expecting an important telegram, and asked him to bring it to me at table. This he promised to do. Dinner passed. Eight o'clock approached. "I am afraid," I said to my friend, "the spooks are no go this time," and set off for the church. I had not got half-way there when my boy Jack ran after me, shouting, "Father, here's your telegram; it was delivered by mistake in Uncle Herbie's room." I opened it, and found that it had arrived at 7:10. It ran as follows:

— better. Don't come back.

Two days later I received a postcard from the daughter, partly written before my telegram arrived. Here it is:

Mother is rather better. We have taken a house at W—. Later: Your telegram has just come. There is no need for you to come back.

There was only one point left unconfirmed. Did the patient think she would be quite set up by a stay at the seaside? When I returned to London I put the question to her daughter. She replied, "I never heard mother say anything about that. But the doctor said so when he called that day."

Now if I am asked to explain how my automatic hand got that message, I cannot explain it, excepting on the hypothesis that the mind, whether for the time being in or out of a body of flesh and blood, has the capacity of communicating directly with other minds without being in the least degree hampered by the limitations of space, or by the accident of its embodiment or its disembodiment. The more I experiment with telepathy the more is the conviction driven in upon me that the mind uses the body as a temporary two-legged telephone for purposes of communication at short range with other minds, but that it no more ceases to exist when the body dies than we cease to exist when we ring off the telephone.

It is certainly a very remarkable story; and it is difficult to see what the Philistines will do with it. There seems no alternative: either Mr. Stead is the champion hypocrite of the century or he has literally got in hand the greatest wonder on the face of the earth.

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The New York Herald and the Boston Herald of the same date recently published a long account, extending through several columns, of what purported to be spirit manifestations in Philadelphia in the presence of a medium, Dr. Henry Rogers by name. The article is headed thus in the New York Herald: "Up to Date Spirits. Great Minds in the Other World No Longer Send Slate Messages to Mortals. Employ Typewriters Now. Communication From Darwin. Sparks Play About the Instrument which is Hidden only when Paper is Changed." The article, which is illustrated, has the appearance of being an advertisement. The medium is probably the same Dr. Henry Rogers whose practices in Chicago last year will not soon be forgotten by his many victims. He left by the back door and fled through alleys to escape officers of the law who had papers for his arrest. The account of the Philadelphia séance says that Rogers opened the performance with a prayer to "the Overruling Power of the Universe and Bright Spirits of the Angel World." Whether the machine was operated by electricity or otherwise we do not attempt to say. Several months ago we were informed by an expert in trick performances that such writing would yet be thus produced with nobody in the room.

"Ibsen's Women" is the title of a 32-page brochure by Miss M. S. Gilliland, of London, England, in which she deals with the lessons which that somewhat enigmatical writer intends to convey through his characterization of the various heroines of his dramas. Miss Gilliland's explanations are at least very plausible, and her work will prove very helpful to those—and they are many—who find themselves unable to clearly read or define his meaning. She takes a number of Ibsen's leading female characters and clearly shows what she thinks he means to teach through his delineations. The sum of her conclusions is given in some sentences, which we quote. "Ibsen's vote—so to speak—is always given for courage and force of character in women. It is their most attractive quality, as he draws them." "One is rather inclined to think his favorite theses were he a preacher would surely be: The will that is not a social will is nothing and leads to nothing. . . . Nobility of motive will not save it—witness Brand: Clear sight and unscrupulous determination will not avail it—witness Rebecca. The nearer it approaches to pure personal impulse of the moment the nearer it approaches to madness, and the more surely it ends in nonentity—witness Peer Gynt." "Freedom and responsibility—these two ideas Ibsen sends far and wide. His women carry them everywhere they go. Wherever they come they say: 'Give us freedom;' and wherever they go they say: 'Behold the tremendous responsibility of those who have, and who withhold freedom.'

The Rebus of St. Petersburg, relates some phenomena which occurred in presence of the medium Sambor as noted in Le Messenger. At the first of these séances there were five persons present, one a lady. Immediately the left arm of the one next the medium was discovered tied to the back of the chair, without however, letting go of the right hand of the medium which he held tightly. Then began very varied luminous phenomena. There were noticed especially some small stars of bright red, with some little silvery misty tails and which moved in all directions. All at once leaped up in a corner of the ceiling of the room, a jet of vaporous light, like the top of the smoke cloud which escapes from a volcano. It

appeared several times with more or less intensity. A felt hat placed on a light stand began moving about us a considerable time, touching the feet, the knees, the hands of those present and ended by being thrown under the table on the knees of the lady present, answering to her wish. We finally heard, the account says, the sounds of a guitar, placed on a sofa about six feet distant. One or two strings were struck at a time at intervals, after which the instrument fell to the floor. Our table rose so high we were compelled to stretch our arms their full length, and the table going in the direction of the sofa escaped from our hands, passed over the shoulders of the medium and fell upon the sofa, as we discovered after lighting a taper. The séance was closed with a wonderful phenomenon and a magnificent spectacle, the levitation of the medium to the ceiling, near whom were manifested the most diverse effects of light, according to the evidence given by those nearest the medium; he was drawn upwards. They then rose and without leaving him, extended their arms up as he mounted higher. When their arms were stretched to the utmost the medium ceased to ascend, but remained suspended in the air without supporting himself on their hands, but holding them lightly and they did not feel any weight of his body. The medium was raised so high we all felt his feet above our heads. At the same time the ceiling was illuminated with numerous scintillations of light, all proceeding from a common centre, and anew there appeared on the ceiling the jet of light, but more intense and we could at last discover the source of it which was a very luminous small globe. Then the medium uttering a light cry, came down again directly into his chair. The séance then closed. We noticed that the power of the medium increased as the séance prolonged, especially after each interruption. Sambor is a remarkably obliging medium, never resisting imposing tests but humbly suggesting them.

In ethics, especially, has it become the fashion to coin new words and formulas for old ideas. "The egoistic and altruistic dispositions," "the self-regarding and other-regarding motives," are the grandiloquent phrases under which ethical writers now speak of our old familiar acquaintances, "self-love" and "neighbor-love." Commonplace truths are thus sometimes put into such strange and fine garb as to be mistaken for new philosophical theories. The practice reminds us of the story of the school-boy who was eager to display to his grandmother his new acquisitions in natural philosophy, by explaining to her the homely process of sucking an egg. "You see, grandma," he said, "we perforate an aperture in the apex and a corresponding aperture in the base; and, by applying the egg to the lips and forcibly inhaling the breath, the shell is entirely discharged of its contents." "Dear me," exclaimed the old lady, "what wonderful improvements they do make! Now, in my younger days, we just made a hole in each end, and sucked." The grandmother knew the thing very well, and she could describe it in terse Anglo-Saxon; but she did not recognize in it the boy's scholastic vocabulary. So in most of the modern treatises and magazine articles on the subject of morals there is a plentiful use of strange and learned terms. Many honest and not all ignorant people are led to suppose that, under these new and uncouth words, some before-unheard-of system of ethics is announced—some "wonderful improvements" in theories of conduct. But strip off the finery of the new phraseology, and below the disguise may be readily detected the old and simple precept of duty.

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The Spiritual Research Society, Lodge Hall, No. 11 North Ada street. 2:30 and 7:30 p. m.
 The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 p. m.
 Illinois State Association, Bricklayers' Hall, 93 Peoria street. 2:30 and 7:30 p. m.
 First Society of Spiritualists of Chicago, Hooley's Theatre. 11 a. m.
 North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 p. m.
 First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 a. m., 2:20 and 7:30 p. m.
 Children's Lyceum at 1:30 p. m.
 The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 p. m.
 The German-English Society of Harmonious Philosophies meet at 151 E. Randolph street, at 7:30 p. m.
 National Society of Spiritualists, 681 W. Lake street. Wednesday evenings, 7:45 o'clock.
 Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 p. m.

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Money due THE JOURNAL is greatly needed at this season, and subscribers who in arrears will confer a favor by sending at once the amounts they owe.

Tennyson Neely, of Chicago, who returned after several months' travel in Europe, will soon publish some experiences under the title "Foreign Authors They Received Me."

"It is," says Paine, "necessary to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing or in disbelieving, but in professing to believe what one does not believe."

To any person whose name is not now on our subscription list, we will send THE JOURNAL on trial three months for 50c. Will persons interested in extending the influence of this journal make a little exertion to obtain subscriptions at the above rates?

Mr. H. L. Green, of the Freethinkers' Magazine of Chicago, requests us to state that he will send the magazine to any subscriber of THE RELIGIO-PHILOSOPHICAL JOURNAL for one year on trial for \$1. The regular price is \$1.50. Address Drawer 676, Chicago, Ill.

"Lourdes," M. Zola's literary sensation, is reported to have had great success in London. The American publisher has already issued three editions and the fourth, consisting of 10,000 copies, is now in press. It is published as the first number of Neely's Illustrated Library.

In the Kalamazoo (Mich.) Telegraph recently appeared a paragraph in which THE RELIGIO-PHILOSOPHICAL JOURNAL was made to endorse and recommend J. Frank Baxter, the medium. The clipping is sent to us with inquiry whether the notice was a voluntary testimonial or an advertisement, and with the statement that "Mr. Baxter and his friends are claiming for him the endorsement of THE JOURNAL." The notice referred to was handed into this office by the Secretary of a Spiritualist Society in this city and was published by his request, and it was so

stated and the name of the Secretary given that it might not appear as THE JOURNAL's endorsement of Mr. Baxter. We did not care to discuss Mr. Baxter's claim or antecedents and simply inserted the notice in a way which would show that we were disposed to be obliging while withholding comment on the notice. We should add that the Secretary of the Society referred to said that Mr. Baxter especially desired the notice inserted in THE JOURNAL.

Radical means root. A radical is one that goes to the root of things, to bottom facts, to bed-rock principles. He is dissatisfied with error and exposes it; with evils, and works to remove them. But let nobody mistake rant, or violent denunciation, or Utopian theories, or Quixotic actions for radicalism.

Gen. Banks was once called upon to make a speech at Salem. He had so thrilled his hearers with his forensic powers that after the meeting one asked him what college he graduated from. With that perfect urbanity for which he was always noted the General replied: "From a college with a water wheel in the basement."

Dr. Eugene Crowell, of whom Judge Daily writes in another column, passed from this life October 29th, aged 79 years. Dr. Crowell was early identified with Spiritualism and well known as one of its representative writers. In 1849 he went to California where he accumulated a fortune after which he returned to New York and lived there till his death. We shall have something to say about his writings next week.

Miss Elmer Graves, daughter of the late Kersey Graves, writes to Mr. Underwood: "Yes, my father was a Spiritualist, and my mother, too. And yet I have not been absolutely convinced until recently. I have been to Mrs. Slosson with very satisfactory experience. Yes, you did come out to our home near Richmond, Ind. I remember it now, although I was away at the time at Cornell University. My father, mother and sister have all left me for the unseen world since that."

The Boston Weekly Budget, with which Lillian Whiting has been for several years editorially connected, brings out in its number for October 28th a very life-like, though rather indistinct, portrait of this writer, beloved by so many for her uplifting spirituality. The JOURNAL readers will, we are sure, be glad to learn that Roberts Brothers, publishers of Boston, are about to issue a volume of Miss Whiting's essays under the title of "The World Beautiful," which we can vouch will prove an invaluable addition to the library of every spiritual thinker.

The publishing house of Fowler, Wells & Co., 27 East Twenty-first street, New York, is about to bring out for the holiday season a new volume of poems by Anna Olcott Commelin, one of THE JOURNAL's valued contributors. The title is, "Of Such Is The Kingdom," and it covers a wide field of human love, hope, sympathy and sorrow, as well as some of the higher pleasurable emotions of humanity. The volume is promised to be a rare exhibition of the book-making art in beauty, paper, type, binding, cover and design. It will make an excellent gift for the Christmas season, price \$1.50.

Froude was lecturing at Tremont Temple in Boston on the night when the great fire of 1872 broke out. The manager of the course held in his hand a check for \$1,000—the net proceeds of two of the lectures. He proffered the check to Mr. Froude, but the warm-hearted Englishman

immediately ordered it paid to the proper authority for the benefit of the sufferers by the fire. Here is an example by an Englishman which our American lecturer, Col. Ingersoll, who receives often a thousand or more dollars for a single lecture, might imitate these hard times without injury to himself and with much good to others.

"Rush City" which is in the second and last week of its stay at McVicker's Theatre gives a vivid idea, of course an exaggerated one, of the manner in which new towns are often founded and boomed. It is very comical. On November 12th begins at McVicker's the annual engagement of Julia Marlowe which will be her first appearance since her marriage to Mr. Taber who will assume the principal male role in her repertoire. Visitors to Chicago who were at the World's Fair, should drop into McVicker's and see an enduring reminiscence of one of the most magnificent scenes of the White City—the new drop-curtain which gives a fine view of the lake, the lagoon with its gondolas, the peristyle, the Goddess of Liberty and several of the chief buildings embowered in foliage and flowers.

Lee & Shepard, of Boston, send out four handsomely illustrated bannerets from designs by Miss Irene E. Jerome, who is well-known for the esthetic beauty and refined feeling of her illustrative work. These bannerets consist of four panels each attached to ribbons bands with an emblematic decoration of trailing wreaths of flowers enclosing selections in prose and verse. The "Joy Banner" is decorated with yellow and red nasturtiums, connected by ribbon of the same shades, and illuminated verse in those colors. The "Every-day Banner" is decorated with the blue "Batchelor's Button." The "Rest Banner" with blossoms of sweet peas, and "What will the Violets be" with blue woodland violets, with verses by W. G. Gannett. A handsomely decorated envelope accompanies each banner; price, 50 cents each.

With the November number the Arena concludes its tenth volume, and it gives promise of even greater achievement and prosperity for the coming year than in the past. A feature of this number that will awaken the curiosity of all those who enjoy getting both sides of debatable questions is the treatment of "The Bible and Modern Spiritualism" at the hands of two who are both theologues and medical men. They are Henry A. Hart, M. D., and J. M. Peebles, M. D., and both writing from the Christian standpoint, take diametrically opposite views. Dr. Hart holds that the miracles and revelations and prophecies of the Bible had no relation to Spiritualism in its modern interpretation, and Dr. Peebles holds that they were distinctly to be included among Spiritualistic phenomena. A paper of very great interest and value in the November Arena is Martha Louise Clark's "The Relation of Imbecility to Pauperism and Crime."

Religion, in these modern times, is fast losing its theological, and putting on a practical significance says the Banner of Light. Men now-a-days have come to understand and to feel that the man of science who seeks for the God-made fact is a seeker after religion; the artist who loves and creates the beautiful, is a seeker after religion; the statesman who wants to make the crooked things straight and the rough places plain, is a seeker after religion. John Stuart Mill, the skeptical utilitarian philosopher; Ruskin, the fervid apostle of the beautiful and the just; Dickens and Thackeray, the satirists of "the world, the flesh and the devil," and

the champions of the unhappy and the poor; Carlyle, thundering against sham; Tennyson, singing of ideal things; Herbert Spencer, feeling after the abiding laws of life; Huxley, Darwin, Tyndal and Wallace, the high-priests in the divine temple of Nature—these, as well as the great liberal teachers and reformers—yes, and the great army of the world's toilers who are conscious of no sacredness, but only try to live simple and honest lives—were or are comrades all in the march toward Religion and Heaven and God. And each one had or has, consciously or unconsciously, for his guiding star, the same bright ray of light from the eternal, that has never yet shone in all the loveliness upon the sons of man, but is shining and will go on shining unto the perfect day.

Lafcades Hern in his work "Glimpses of Japan," published by Houghton, Mifflin & Co., describes the inner life of the Japanese people, "their religion, their superstitions, their ways of thought, the hidden springs by which they move." "The rare charm of Japanese life," he says, "so different from that of all other lands, is not to be found in its Europeanized circles. It is to be found among the great common people, who represent Japan, as in all countries, the national virtues, and who still cling to their delightful old customs, their picturesque dresses, their Buddhist images, their household shrines, their beautiful and touching worship of ancestors. This is the life of which a foreign observer can never weary, if fortunate and sympathetic enough to enter into it—the life that forces him sometimes to doubt whether the course of our boasted Western progress is really in the direction of moral development. Like other life, it has its darker side; yet even this is brightness compared with the darker side of Western existence. It has its foibles, its follies, its vices, its cruelties; yet the more one sees of it the more one marvels at its extraordinary goodness, its miraculous patience, its never-failing courtesy, its simplicity of heart, its intuitive charity." In the author's opinion "Japan has nothing whatever to gain by conversion to Christianity, either morally or otherwise, but very much to lose."

It is said that in order to commemorate the marriage of his eldest daughter, the Grand Duchess Xenia, the Czar has issued a ukase directing the foundation of a new educational and training institute for women of noble families who may not have the necessary means of bringing up their children, and in order that they may receive a private general education, and under the direction of experienced teachers, may obtain such practical knowledge as renders woman useful to her own family, and enables the members of the sex who may not possess the happiness of family life to make an honest living in these times of demand for female labor.

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NEW SERIES—VOL. 5, NO. 26

Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

THE PEARL AND THE RUBY.

By BERTHA J. FRENCH.

I.

"June is the pearl of our New England year," sings our king of American poets.

As we look at the wonderful tapestries of trees and vines on whose living green the artist hand of Autumn has painted with every tint and tone, yet blended all to perfect symphony—at the dark blue robes of sky, draped with dainty lace of clouds, the grass swaying to the sweeping breeze in waves of green, wherein the dancing shadows of the trees seem like gnomes and druids newly freed—and falling over all a hazy gem-like mistiness so impalpable—we fancy it the aura of a thousand summers gone—lingering to form the silvery veil of autumn.

In the gold and glow, the tonic breath of autumn mornings amid the scent of leaves and brave and hardy flowers—may we not fancy that October is a ruby dropped from the flashing hand of time? Then when the short autumn day tired of pomp and pageantry longs for rest, a million little sylphs hiding in the western sky hold high carnival, soft celestial fires just tinge the edge of sky—then wave on wave of colors leap to paint the picture of the night. Above—and shining through the branches of two stately elms—the crescent moon.

II.

Autumn is the time for thoughts. Thick as leaves waved by scented winds they crowd the mind. Thoughts of the living—and of those who rest beneath the drifting leaves. Thoughts of the past that silently speaks from its abyss of time. Thoughts of the great mysteries—not of death but change—the eternity past; the eternity beyond. But life always; life.

Swiftly as the seasons change so do constant changes sweep through life. Like the leaves our illusions droop and fade away. But the leaf and flower only for a moment hide their sweetness in decay. With vividness dainty they ever drape the yearly form of Spring and write on Winter's tomb—life's autograph. So in the hereafter may not our dead hopes and illusions swept of beauty drape themselves in richer robes than in the warp and woof of earthly time? And in the crystal promise gleaming of that fair world so near us, may we not read with dearer meaning the true significance of life? Nature like a wonderful modiste ever fashions new and lovely robes from out the riff-raff of the old. O, let us throw aside the dress of old thoughts, mistakes and sins, and from experiences ever fashion new and better robes of light! The sun will melt the white livery of Winter. Laughing flowers, wagging vines and a wealth of dainty green will

make the old world new under the blue of April skies. So let us occasionally refurnish the mind, filling it with new thoughts, hopes and winged aspirations that will lead us toward the mountain top of being. But in our journey through the years, shall we ever forget these days of "soft second summer"—the picture of Autumn with his tawny arms filled with Summer's ripened sweetness, yet piercing through his scarlet cloak the chilling winds of winter. The vines, the flowers, the ruby leaves singing like Shelley's cloud, "I change, but I cannot die."

IN MEMORIAM—DR. EUGENE CROWELL.

By G. B. STEBBINS.

After some years of declining health and strength of body another pioneer of Spiritualism has gone to to the higher life. Dr. Eugene Crowell's earthly existence closed October 29th in New York, he having reached seventy-eight years. The pleasant memory of years of personal friendship comes to me with the remembrance of his large experience and valuable services as a Spiritualist.

After years of successful professional and business life, as wholesale druggist and ship owner in San Francisco, he returned to Brooklyn, New York, about 1870 and entered earnestly upon an investigation of the facts and philosophy of modern Spiritualism, sparing no time or money in his task. In 1874 his valuable work in two volumes, "The Identity of Primitive Christianity and Modern Spiritualism," was published in New York and London. Its main idea and aim was to put Biblical narrations of trances, visions, healing power, speaking in unknown tongues, and like psychical experiences, besides kindred facts in our own day, with suggestive comments on their similarity as proofs of spirit-presence and of our own inner life and infinite relations. The argument was unanswerable, the suggestions of value and interest. The large edition is exhausted save a few copies of the second volume. At his request, a year or more ago, I helped him to make a list of leading clergymen and students, from Boston to Chicago, to whom he presented copies.

"The Spirit World," a smaller book, and some excellent tracts of his, were published later, and he started and published a few months, *The Two Worlds*, a handsome weekly, in New York, and planned a large publishing house, but ill-health compelled a giving up of these plans.

For some years since the departure of his wife, he lived in a suite of rooms on the eighth floor of the Hoffman Arms on Madison avenue and Fifty-ninth street in New York, overlooking Central Park from his windows and with his children looking in almost daily. While in the city some months, in 1893, I used to dine with him about once a month, and the hours were ever pleasant and profitable, as his interest in passing events was alive, and his faculties of mind and spirit ripe and clear.

On one of those visits I remember his standing by a window, looking down on the streets a hundred feet below, and turning to me with pleasant cheer as he said, "I hardly expect ever to touch those pavements again." During those visits he told me of interesting experiences in the psychic realm, and

spoke in a large and humane way of the great and hopeful movements in the world's thought and action.

At the close of a useful earthly life, with an unsullied reputation and a ripening spiritual culture, he is well prepared to begin his higher work in the life beyond, and we may well hold in honored memory his steadfast faith and fearless advocacy of what was sacred truth to him.

DESCENDANTS OF HIGHLANDERS IN KENTUCKY.

By FERGUS COLLINS.

Here in the glens and coves of the Cumberland mountains in Southeastern Kentucky, we have a condition of affairs similar to that existing in the Highlands of Scotland two hundred years ago. Many of your readers who are versed in the chronicles of that period, will recall to mind many instances of supernatural appearances and weird warning which are recorded by the historians of that time as common happenings. Writers of a later period and strangers to that region, have without investigation, branded many of these records as false and unworthy of credence, but let it be borne in mind, that the first scholar of the eighteenth century—the celebrated Samuel Johnson—after a long investigation in the wild fastnesses of the sea-girt Orkney and Hebrides, gave unhesitating credence to the truth of these records, and be it remembered that he went there a doubter and scoffer, and it was only personal experiences of the most startling kind that caused a change of belief.

Dr. Adam Clark, the pillar of orthodoxy, the author of a commentary on the Bible that is still a standard, in his notes on the incident of the experience of King Saul with the Witch of Endor, relates several wild, weird stories as happening in the Highlands, and even gives an account of the mysterious rites and ceremonies used by Seer and Warlock when they wished to peer into the future and search into what the Almighty had concealed.

Shut off by almost impassible mountain barriers from communication with other portions of the country, the inhabitants of this region have remained a little world unto themselves, and have preserved, almost intact, the manners and customs of their ancestors of nearly two centuries ago, for they are mostly descendants of Highlanders, exiled from Scotland after the rebellion of 1715 and the still more unfortunate uprising of 1745 when so many gallant spirits followed the fortunes of the chivalric Prince Charlie. After his star was extinguished in the bloody field of Culloden—by the Butcher, Cumberland, who forever disgraced the British name, and whose subsequent misfortunes seemed to be the punishment of the Almighty, meted out in return for his inhuman barbarity—many of his adherents sought safety in voluntary exile and emigrated to the Carolinas, and many a hand brought up to use the claymore and dirk exchanged these weapons for the woodman's ax and hewed out homes for themselves and families amid the wilds of the Appalachian mountains, crossing in course of time the Blue Ridge they gradually drifted northward and westward and in the early part of the present century a few of them

settled amid the unbroken forests of the Cumberland mountains.

Among them we find witches, warlocks, seers and many possessing the gift of second-sight. I know it is the fashion to sneer at what cannot be explained, and to laugh at the supernatural; but let anyone go among these people, listen to the stories handed down by tradition, take part in their mystic rites and ceremonies, see the strange sights and ghostly apparitions called up and hear the strange, uncanny sounds produced in answer to their incantations, as I have done, will say with Shakespeare "There are more things in heaven and earth than are dreamed of in your philosophy, Horatio?"

A few days ago I paid a visit to the hermitage of Old Colin McGee, who is called the Warlock of the Cumberland Mountains. It is located in a glen, near the top of Lone Tree Mountain. Here he lives far removed from the haunts of men, his only companions are an owl and pet coon, both of which seem to be almost endowed with intellect. He is a strict vegetarian and spends his time generally in study. In his library, which is large, I noticed many books relating to Buddhism, also Alkoran and translations of the writings of Confucius, but it was the hermit himself that most attracted attention. Old beyond the common span of life, his strength seems as yet unbroken although his face is seamed with a million wrinkles and his long hair white as the newly fallen snow. But his eyes are the strongest ever set in socket; gray with an appearance of unutterable calm in their solemn depths they seem to look into and through you into the beyond. His appearance is as one whose composure can never be broken; one who has looked upon scenes, hidden from the generality of mortals and who has peered with dauntless resolution and unquailing eye into the mysteries of the future.

On the top of the mountain is a little observatory, where he passes many a night reading the signs of the heavens, for he is a believer in astrology, and the simple mountaineers for whom he casts horoscopes which always prove true, look upon it as a sacred spot. His support is afforded by the voluntary contributions of those who seek him for information and many of the books in his library are the gifts of admiring friends from the East, who have made his acquaintance while summering in these mountains. Rain or shine, every Saturday he comes here for his mail. This is all the exercise he allows himself, and he is so regular as to time that the postmaster, as the clock strikes three on Saturday, always begins sorting out his mail. At another time I shall give some of the strange prophecies, startling mind readings and striking warnings given by this wonder of the mountains, but this letter is already too long.

HINDMAN, Ky.

DARKNESS AS A CONDITION.

By LAURA A. SUNDERLIN NOURSE.

A few thoughts are suggested to me upon reading an article in your issue of October 3d, "Why I Do Not Investigate Spiritualism," that may not be amiss for notice, which are these, as the author objects to darkness.

If it needs darkness—the negative of light—to manifest this mind force of spiritual beings, it is no different than the nature of mind now moving in your body or hand to write or speak. Your mind is encased in the darkness of your brain, requiring such conditions for external manifestations to generate power of expression; now why may not spirit-minds then need the element of darkness in a room to manifest their force of thought presence to you. It seems natural that mind force acting on or through matter, must be encased in darkness to project its force in manifestation of expression of sound, etc. Thus spirits disembodied of physical bodies of darkness, require a dark surrounding to output their expression to your discernment. It seems natural proof of an outside mind power moving that its best condition for expression is darkness as long as your mind now expresses itself in the darkness of your

physical body excluded from the light. Mind is a unit of force. There are different qualities of force in nature. All we know of mind force so far generating from a centralized point, moves in darkness, then why do not spirits need darkness to generate and centralize their activity of mind power to you, as much as electricity must have certain elements natural to generate expression and hold to the wire made of iron or steel, instead of wood. Or conducted on a ray of light instead of the wire as we now use it as the best in our primary advancement of thought. Spirits may discover some better means yet than the condition of darkness to enter mortal precincts with their mode of expression to us, as intelligence may yet conduct the electric message on a ray of light, but not as yet. We as well as spirit minds in this universe are feeling our way outward into larger fields of knowledge and learning to acquire means of greater manifestations; until then we must be content with the natural reason for spirits using the element of darkness to generate the expression of their force, for that is what your mind nature now uses in the condition of your own brain with avenues of the senses leading to it that veils its darkness!

MOLINE, ILL.

THE PROPERTIES OF THE LUMINIFEROUS ETHER.

By H. E. GODFREY.

It is nearly forty-five years ago that a friend whom we shall call A, found by accident that he felt a sensation like electricity when walking directly over subterranean streams of running water. Ever since that first recognized sensation, this law of nature has repeated itself whenever he comes in contact with this force whether seeking it or not seeking it. This is felt without the use of any so-called divining rod or conductor. The sensation varies in intensity according to the amount and properties of the agent he is examining, be it any kind of mineral, or subterranean running water. He feels "these currents in long straight lines, constantly shifting one towards the other," and tests their strength by his sensations as quickly as he can walk or run, and finds that they correctly outline and convey the conditions of the agent. Science has made very careful investigations to find if man has a magnetic sense; it has accepted what is supposed to be the truth that the earth and all it contains is an immense magnet. Consequently to see if man has a magnetic sense "they have made very delicate experiments with powerful magnets placed close to the heads of persons without the slightest effect being noticed." "A few years ago, very powerful electro-magnets were made from old cannon, and the heads of persons were thrust into its open mouth, where the magnetism was strong enough to support tons of cannon ball, and no effect was perceived." Consequently investigators all over Europe and this country conclude "that the feeling that it is a special magnetic sense is largely illusion." Therefore these experiments have proved "that a common magnetic field such as the earth and its contents is supposed to be, is absolutely incapable of affecting the nervous system in any appreciable way."

On the other hand, it is a proved fact "that the alternating magnetic field where the polarity is changed many times a second by alternating electrical currents, that local insensibility is produced so complete as to allow surgical operations without surrendering the consciousness." The very fact that A feels "the electrical currents as constantly shifting one towards the other," opens the question whether the earth has a common magnetic field, or has an alternating magnetic field where the polarity is changed many times a second by alternating electrical currents? The physiological condition of it responds to these alternating currents where the active agent is in a mass, or even in small quantities, in the earth as nature placed it, and they produce great exhaustion which sleep alone restores. All things under the earth and upon

the earth, are made from the now known "four elements," it is from these elements with all their mingling changes and activities, that an inconceivable mass of crystalline molecular force constantly emanates, whose alternating polarized currents compose the properties of our luminiferous ether. The intense vibratory motion of this force, as it rises towards the sun is the cause of all color, beside making heat, light, electricity and life possible for man. The lamented "Prof. Hertz secured ocular proof, that light in its very essence, is an electrical phenomenon, whether it be the light of the sun, or of a candle, of a glow-worm." So when mortal man, with his instruments for investigation can prove that he has got beyond this rising force from the earth, then the wonders of the spectrum analysis of the supposed burning metals which is thought to cause the light of the sun, and of all the hosts of the heavens, can be most firmly established, until then it seems wise to believe that the spectrum analysis is the only scientific proof of the presence of this crystalline polarized force coming from our grand old earth, whose analysis by color so fully proves all the known conditions of the four elements and their sixty-seven parts. The attention of man is called to the condition of the earth at the far north, where it is frozen for miles in depth and unknown miles in extent causing its crystalline parts of water ores and metals to burn with a glowing heat, evolving from them such intense vibrations that they make God's great spectrum in flaming colors, streamers and banners of the glowing lights of the Aurora Borealis.

PASADENA, CAL.

SOCIAL EVOLUTION AND STATE SOCIALISM.

By J. R. TALLMADGE.

A clearer understanding of our social evolution now in a crisis state might be attained by the many thinkers considering it, did not a great variety of details and exigencies that may or may not occur rise up in the mind and shadow the line of evolution our progress so far has taken and upon which it will continue.

Eldridge Morse, in *THE JOURNAL* some time since under the heading "What is the Remedy," presents some valuable suggestions in reference to the organization of labor; giving them a direction, however, in opposition to "State Socialism," which he considers a terrible farce of oppression and its threatened destruction of an "individual liberty."

In one way "individual liberty" would be curtailed in "state socialism;" that is, the individual liberty which by competition destroys in its fierce warfare; but in another way liberty—opportunity—is vastly augmented.

Let us use the object lesson of our public school system, which is state socialism nearly complete. "Individual liberty" is not curtailed with any one who wishes to enter into that magnificent system for the advancement of society, but vastly better chances, for there is no opposition, no clashing of interests to interpose; free opportunity is open to the exercise of his liberty. All advance from the isolation of the savage is a progressive ratio of organization until it reaches the State, the highest organization in human association. See what a stride towards state socialism was taken when property was taxed for the support of public schools, no matter whether the one so taxed had children to educate or not; his individual liberty was disregarded that a greater liberty might be evoked; his individual property taken possession of; a blow directly toward isolated individualism and in favor of cooperative individualism, the very meaning of which is greater opportunity.

Another object lesson—often referred to—is our postal system, maintained by appropriation when non-supporting. The result is the greater convenience for the individual of having his message safely delivered at the fractional cost of two cents, instead of sending a messenger. State socialism is simply an extension of what we are to-day; the increased

complexity of the relations of society always demanding a step toward more complete state social-

The savage can live isolated, but the moment conditions and agreements are entered into, we have recognition of mutual helpfulness—that in unity there is strength. The higher a civilization rises the more extended is this mutual helpfulness. It simply becomes the better method of self helpfulness; the extreme action of individuality operating for itself and for itself is turned into the broad, deep, prevailing channel we call civilization.

It is thought a measurably complete association of society—as contemplated by more perfect state socialism, will stultify individuality, but on the contrary, it is the method through which the yet incomplete individualization of man has been secured. Place a man alone in the wilderness, on the plain, isolate him from human association, all interdependency cut off, and what will his individuality amount to; he is an individual nothing; while association, interdependency is the direct road to its realization. The more complete and harmonious the association becomes, the more absolute this interdependency is expressed in the organization of society, the more favored soil does this God-like quality of man find for growth.

Mankind is made up of certain faculties in active or passive state; each possess the same number and kind.

Says a writer, "A thousand or a million men when associated acquire no new powers or faculties, they only attain better conditions for using those which they already possess. They increase the quantity and the freedom of their forces, but do not change the kind. One man has not sufficient power to build a railway, a steamship or a temple, unite a thousand men, and the difficulty vanishes."

Combination is opportunity. It increases the quantity and freedom of their forces, not enslaves them. Association gives opportunity for the expression of these powers, that alone, while isolated like the unused muscle becomes atrophied, withers.

To still carry forward the organization of society to greater perfection only increases the opportunity for individualization—individual growth. As the process of individualization has been the outcome of association, more complete association alone will carry it forward. The few coming into the possession of all the means and methods of material progress the liberty to become individualized is proportionately curtailed. The idea that God or nature that in her methods is logic itself, should provide that individuality, the state alone for which the human soul was created should depend upon a system that builds individuality upon the downfall, destruction, limitation of another human soul. No, she bountifully provides for this gift to man, that constitutes him all he is by mutual helpfulness through which opportunity is born. Improved machinery and vastly improved methods rendered the warfare of competition so destructive to business, that like improved implements for the destruction of human life in warfare of nations—it was horrifying in its threatened destruction to all commercial interests.

The trust, the combine, which is socialism with its tremendous power for the greatest good is the very genius of business to-day; monopolized by a few is simply the half-way house on the journey toward state control, a stopping-place where we cannot safely make too long a halt. The question is not will socialism if adopted injure us, for as indicated above it is the very genius of business. Can we halt? Must we have more of it, that is not extended? Not less.

Civilization in its progressive march destroys all the bridges, after passing over them, there is no going backward, socialism must become more extended the limitation to-day is our calamitous outlook. We must go forward upon that line; it is the bright star of destiny toward which statesmanship with steady eye must set the prow of the ship of state. Wise statesmanship will not strive to prevent a more extended socialism, but rather will see to its adoption

as fast as the demand, for the greatest good to the greatest number shall be apparent, instead as now the greatest good to a very few.

We could not make a sudden advent into state ownership complete, but gradually those great business interests that have become a menace to the public good because they are vast organizations of isolated socialism could safely be assumed by the state.

The people no longer own the wealth, or the industries, or the great national resources for the production of wealth, socialism limited has taken possession of them.

Six hundred men walk into a manufacturing plant, or mine as wards of the socialistic combine that owns it. They are no longer free men, the conditions for the maintenance of their freedom or equal chance upon all the avenues for the production of wealth have been wrested from them. While our system of education is making intelligent citizenship, can we for one moment think this unrest, discontent will not widen and deepen? The wonder is with no ownership in the material prosperity of the nation there is as much regard for law and order as there is. Surely there is abundance of that virtue under such trying conditions.

The conservative forces of society wisely held in check, premature action thus fostering agitation—education—preparatory for the new venture, but when it passes beyond that it becomes oppression. When the steam in a locomotive boiler finds liberty in action all goes well, but if arrested the accumulating force will bring disaster. If the people will be warmed by the great coal fields of the nation, they go to them to find socialism has taken possession. Now extend to the people this magnificent scheme that in its limited way has demonstrated economy of production; and the peace that freedom from conflict engenders will rest upon the nation. So promising is this extension of socialism that some good angel has written it all over the magnificent success of every great business interest planned by the splendid business brain of the nation.

How came Rockefeller by his millions, simply by laying by a percentage of the economy in production in socialistic combination? As before stated, this is the genius of business now. Extend it, extend it.

CONSTANT EXISTENCE.

BY CELESTIA ROOT LANG.

Each soul is an entity traveling through eternity, developing and gaining knowledge in the lower stages through repeated incarnations. If the idea of reincarnation, or constant existence, is distasteful to the individual the only alternative is for the soul to bend every energy toward attaining the status of a completed spiritual organism. Then a reincarnation becomes unnecessary as the object of incarnation, the attaining of a spiritual body has been accomplished.

If each soul, or ego, is an entity traveling through eternity, is it expedient, is it necessary, that each soul should travel alone? By no means. No soul travels alone; but each soul draws to itself its like or affinity, not necessarily one, but many; not necessarily incarnate souls, but those within the veil also. Those within the veil, or behind the curtain, may be called guides or helpers; for it is their highest pleasure to help those to whom they are attracted; not, however, in a material sense, but to enlighten those who are seeking truth for its own sake; thus sometimes one, sometimes another may assume the leadership. It depends sometimes upon the mood of the individual. If the individual is of a religious temperament, or the emotions of the sublime predominates, he is likely to draw from one who is religiously inclined. If his mood is toward scientific research or metaphysics, then he draws its counterpart. No soul in the body need feel alone or feel the lack of help if he will apply or ask for it in time of need.

What do I desire?

I want to know the truth, the truth that relates

to the spiritual, that is, to our spiritual capacities or capabilities? How may we develop these? Develop what we may denominate, for the want of a better name, our sixth sense, or spiritual perception, the power of seeing truth without reasoning it out. Because of this undeveloped sixth sense, which accompanies spirit-birth, few of us whose learning and religion have been entirely on the material plane realize the marvels by which we are surrounded. Even some of the so-called men of science sneer at those who have developed spiritual faculties which enable them to see that which is hidden to the multitude, because they have no spiritual organs of vision.

These spiritually blind leaders of the blind remind me of an animal living in the ocean, called the sea anemone. It is a mere fleshy stem with tentacles which spread out like the petals of a flower, always on the alert for food. It has no eyes and lives entirely in a world of darkness; all its sensations are limited to mere touch. Yet, a little higher in the animal scale, you find that similar creatures have developed eyes. Now imagine that among a thousand sea anemones, growing together within some narrow region, say on a certain coral reef, for the first time develop organs of vision. There must always have been, among animal species which has risen above the blind stage, a favored one, or a limited few, in which the eyes began their function before the remainder could see. Now imagine this one sea anemone for the first time beholding strange objects, or realizing and awakening to the existence of an entirely undreamed of world, a world of forms and colors; and imagine this creature endeavoring to tell the other sea anemones about these marvels. Would it be understood or believed? No, it would be laughed to scorn by the blind multitude, because they are yet devoid of the organs of perception. How may the spiritual organs of vision be developed after the soul has come to spirit birth? for I do not presume for a moment that it is possible to develop them before the soul has come to birth; and for that reason I never blame such for not seeing, because I know that it is utterly impossible for them to see. This may be accomplished in a measure by selecting the class of truth desired, and then letting the mind dwell upon it until it is assimilated; when it has assimilated that particular theme, take something else in the same line of thought. When you find an article or a paragraph in an article which attracts your attention read it until you have assimilated it. It thus becomes food for your spiritual organism although it may make no impression on your consciousness at the time. The class of literature that feeds only the imagination—leave untouched. For the imagination is a pegasus that should never be driven in search of truth without steel bits in his mouth and guided by a firm will. The reverse of imagination or concentration is the condition most desired, or introspection—a viewing of the interior—for the eternal truth for which you are seeking lies in the depth of your own consciousness—a reservoir of inherited memory of countless generations who have preceded you,—and which can be illuminated or brought to consciousness only by the ego, which is a part of the universal consciousness, and the entity of the individual.

Methinks I hear some one say, "That is a hard saying, now do you know that it is true?" I would say in reply, that I have many things to say to you on this subject, but you cannot bear them yet.

The soul loses its identity by reincarnation; its identity is absorbed in the long line of heredity of countless generations which the ego draws after it; and could these absorbed individualities be illuminated it might be symbolized by the comet and its train sweeping grandly through space; and if you would be the comet, self-poised, directing its own course through the eternal space, and not one of the million points of light in its train, you must ascend in the scale of life to the plane or status where the spirit-organism may become complete; then for you there is no mere incarnation—no more death, "sweet death" is swallowed up in victory. In your last in-

carnation you hold your own individuality or identity and all your inherited memory by absorbed incarnations through countless ages, for you have now "finished" your work on the physical plane of matter, and are ready to enter the open door through sweet death and begin your "future" life on the purely spiritual plane, or plane of spiritual matter. Each incarnate soul to-day is drawing a long train of heredity behind him and is facing the inevitable alternative—of himself becoming absorbed in that long train and losing his own soul identity, or "saving" his soul and taking his place among the immortals at the head of this train of heredity as his rightful heritage. What makes some souls stand firm and strong, never yielding to temptation—born reformers? It is this unconscious memory or noble hereditary train which forms their background. This heritage we cannot change. But, when we see those who know the right, but are weak and vacillating, who are held down by their inherited memory,—perhaps to the level of crime—then comes the opportunity of the strong to help the weak, neither should the morally strong boast of their virtue—let them change places with the wretch at their feet and they would be as vile as he. He who would be a reformer and help to uplift humanity must take this train of heredity into account. Could we look behind the curtain we should often pity, where now we condemn.

THE ABSOLUTE.

BY M. C. C. CHURCH.

II.

9. "We made a distinction between the being of God and the essence of God, because we distinguish between the infinity of God and the love of God, inasmuch as infinity is a term properly applied to the being of God, as love is to his essence. For, as said above, the being of God is more universal than his essence; in like manner his infinity is more universal than his love; therefore the word infinite as an adjective qualifying the essentials and attributes of God, which are called infinite, as we say of the Divine love, that it is infinite, of the Divine wisdom, that it is infinite, or the same of the Divine power—not that the being of God exists first but because it enters into this essence as an inherent adjunct, determining, forming and at the same time exalting it. But this section may be presented in brief as follows: 1. God is love itself and wisdom itself, and these two constitute his essence. 2. God is the absolutely good and true, because the good is the property of love and the true of wisdom. 3. Love itself and wisdom itself are life itself, which is life in itself. 4. Love and wisdom in God make one. 5. It is the essence of love to love others out of itself, to desire to be one with them, and to render them blessed from itself. 6. These properties of the Divine love were the cause of the creation of the universe and are the cause of its preservation."—T. C. R., 72, No. 36.

10. "It must be known, moreover, that there are three degrees of love and wisdom, and consequently three degrees of life, and that the human mind is formed into (separate) regions, as it were, according to these degrees, and that life in the highest region is in the highest degree, in the second in a less degree, and in the ultimate region in the lowest degree. These regions are successively opened in man—the ultimate regions where life is in the lowest degree, from infancy to boyhood, and this by knowledge. The second degree where life is in a larger degree, from boyhood to adolescence, and this by thought from knowledge; and the highest region, where life is in the highest degree, from adolescence to early manhood and onward, and this by the perception of moral and spiritual truths. It must be known, furthermore, that the perfection of life does not consist in thought, but in the perception of truth from the light of truth. From this may be inferred the differences of life among men; for there are some, who, the moment they hear anything true, perceive that it is true; in the spiritual world they are represented

by eagles. Some again have no perception of anything true, but infer it by proofs drawn from appearances; they are represented by single birds. Some believe a thing true, because it has been affirmed by a man of authority; they are represented by magpies."—T. C. R., 80, No. 42.

11. "An image of God is a receptacle of God; and as God is love itself and wisdom itself, an image of God is the reception of love and wisdom in the receptacle; while a likeness of God is a perfect likeness and full appearance that love and wisdom are in man, and are therefore entirely his. For man has no other sense than that he loves of himself, and is wise of himself, or desires goodness and understands truth of itself; when nevertheless, it is not from himself in the last degree, but from God. God alone loves of himself, and is wise of himself, because he is love itself and wisdom itself. The likeness or appearance that love and wisdom or the good and true, are in man as his own, causes man to be a man, and makes him capable of union with God, and thus of living for ever. From which it follows that man is man from this, that he can desire what is good, and understand what is true, altogether as of himself, and yet can know and believe that he does so from God; for as man knows and believes this, God places his image in him; otherwise, if man believes that he does so from himself, and not from God. Man is a receptacle of God, and a receptacle of God is an image of God; and as God is love itself and wisdom itself, man is their receptacle; and the receptacle becomes an image of God in the degree that it receives; and man is a likeness of God from this, that in himself he feels that those things which are from God are in him as his own; but yet he is from that likeness an image of God, so far as he acknowledges that love and wisdom, or the good and true, are not his own in him, and are not from him therefore, but only in, and therefore from, God."—T. C. R., 87, 88, No. 48.

12. "An idea of life, which is God, cannot be had, unless an idea of degrees be also obtained, by which life descends from its inmost principles to ultimates. There is an inmost degree of life, the distinction of which is, as between things prior and things posterior, for a posterior degree exists from a prior one, and so forth; and the difference is, as between things less and more common, for what is of a prior degree, is less common, and what is of a posterior one, is more so. Such degrees of life are in every man from creation, and they are opened according to the reception of life from the Lord; in some is opened the degree next to the ultimate, in some the middle degree, and in some the inmost. The men, in whom is opened the inmost degree, become after death, angels of the inmost or the third heaven; they in whom is opened the middle degree, become, after death, angels of the middle or second heaven; but they, in whom is opened the degree next to the ultimate, become, after death, angels of the ultimate heaven. Those degrees are called degrees of the life of man, but they are degrees of his wisdom and love, because they are opened according to the reception of wisdom and love, thus, of life from the Lord. Such degrees of life are, also, in every organ, in all the viscera and members of the body, and they act in unity with the degrees of life in the brain by influx, the skins, the cartilages and the bones constituting their ultimate degree. The reason why such degrees are in man, is because such are the degrees of the life which proceeds from the Lord, but in the Lord they are life, whereas in man they are recipients of life."—The Divine Attributes, pp. 46, 47, 48.

PROFESSOR SWING'S POLITICAL ECONOMY.

In the last sermon written by Professor Swing the lamented writer says: "In our age there is a vast multitude of employers who pay something to a man because he is a human being. An element undreamed of in the last century enters in the wages of to-day. Mr. Childs did not regard the law of demand and supply. His heart made some new laws

and he paid as much to the human being as he did to the trade of the man. He could have secured labor at a low market price, but he hated the calculations of the last century and paid man what pleased his own benevolence. Few of you make any effort to secure help at the lowest rates. The human being, man, woman, or boy, steps in and draws a few additional pennies. The sweat-shops are places where love has not yet come. There the law of demand and supply works in all its old-time barbarity. "In our largest mercantile houses there are clerks who receive \$20,000 a year. In one of our mercantile houses we can find the same kind of fact. Great salaries are following labor's flag, but it is vain to say that these salaries come from demand and supply, for we know these fortunate clerks could be procured at a much lower rate. Wages are being modified by the sentiment of human brotherhood. It must not be raised as an objection that this sentiment is not universal. Perhaps the man who raises the objection has not yet become perfectly redeemed himself. We should all be conscious of the slowness with which perfection spreads over the mortal heart. When the Town of Pullman was projected two or more members of the small but rich syndicate opposed the construction of so beautiful a village. They said: 'Beauty of streets, of houses, library, theater, market place, church, lakes, and fountains will yield no interest on the investment. Plain, cheap huts will do as well.' But the higher ideal carried and three millions of dollars were thus flung away. Some of the founders remembered the sweatshops of the world, and some remembered also the black slaves who had received from capital neither a home nor wages. There may be defects in the Pullman idea, but viewed from 100 gambling dens and 5,000 saloons it looks well. Seen from our City Hall it looks like a group of palm trees waving over a spring in the desert. While traveling through hell Dante was cheered when looking through pitchy clouds he saw a star. We are not to assume the Town of Pullman has reached its greatest excellence. It is injured by the unrest of the Nation. Perhaps many of our greatest employers will, like Mr. Brassy of England, accept of no profits beyond 5 per cent. We must all hope much from the gradual progress of brotherly love."

While sympathizing with the spirit of Professor Swing's remarks, we fear they were dictated more by the heart than by the head. The conduct of the Pullman Company will be judged of by future generations in the light of the vast reserve fund it has accumulated, and not by the rate of wages paid in open market. Such accumulations belong morally as much to the employes as to the employers and ought to have been used to tide them over their difficulties. Apart from this particular case, we think that Professor's Swing's conclusions are too optimistic. There are no doubt many kind and considerate employers, but wages are still governed almost universally by the principle of supply and demand. Moreover, the wage system itself is on its trial, rather it has been condemned by those who have studied with unbiased minds the bearings of the question of "capital and labor."

In the education of children and in the leading nations there is nothing more stupid and barbarous than prohibitory laws and regulations. In my class I would rather endure faults and weaknesses until they had made room for better qualities than merely get rid of the faults, and leave nothing sensible to take their places. Man naturally loves to do that which is good and practical, if he only can. I do vicious things only when kept in idleness from ennui. It displeases me to see children repeat the Ten Commandments. There is the sixth, for instance: "Thou shalt do no murder." As though man had the least desire to kill one another. But is it a barbarous thing to forbid children to commit murder? If it read: Take care of the life of other, and save him at the risk of your own life, you no him harm, think that you harm yours. That is the way commandments ought to read in intelligent and sensible nations.—Goethe.

IN AUTUMN TIME.

The melancholy days are come," indeed, are nearly gone—of the thought-awakening autumn; the season which of all others is most spirit-stirring to old and young alike, though in far different ways, for each season of life has its appropriate autumnal message to the soul and sense of man. Youth sees in the advent of autumn only its most enticing aspects, the bright sunlit hazy days of Indian summer beauty; joyous social outings into fragrant woodlands on nutting excursions where the exhilarating joy of discovery of hidden treasure under dead leaves is as great in the young chestnut grove as in the adult gold-hunter in mining regions. This is also a time sacred to youthful hearts for securing treasures of ferns in their supremest beauty to adorn winter ferneries, and window gardens. Then also the beautiful maple trees are arrayed in their most gorgeous garbs of exquisite autumn tints whose lovely coloring pressed, will aesthetically decorate the most gloomy New England home, or bring in mid-winter blessed reminders of summer and autumn glories.

In the maturity of manhood and womanhood, when the whole being is aroused to vigorous action, enjoyment and achieving, the autumn season is welcomed as the time of Nature's utmost abundance and outpouring; whose days are full of physical delight in outdoor sports and intensified home comfort; of activity in field and forest, as well as of satisfied return to normal business pursuits and home interests in active provision for winter's necessities and arrangements for winter's pleasures. To those who have reached the acme of physical power, who in the strength of maturity are healthful, hopeful and happy, autumn days are filled with joy and the wine of life flows freely, invigoratingly through their veins, causing them to rejoice in Nature as a most generous, bountiful and beloved mother.

But they whose span of earth-life has reached the autumn of man's age find their autumnal meditations tinged with tenderly melancholic reminiscences which seek their more appropriate analogies in the later days of this soul-stirring season. As the leaves fall, such, perceiving, recall the friends of early youth and ripest manhood, who one by one have like leaves fallen from the life tree of their generation within the last decade, until only a few friends of their own age can be counted—the rest have joined the great majority, and the last autumn days appeal with earnest force to the deeper spiritual sentiments of those on the downhill of life. James G. Clarke in his poem "November" gives expression to this feeling when he says:

"Forsaken are the woodland shrines,
The bluebird and the wren have flown
And winds are wailing through the pines
A dirge for summer's glories dead;
E'en man forsakes his daily strife
And muses on the bright things flown,
As if in Nature's changing life
He saw the picture of his own."

Those whose rare fortune it has been to reach to or beyond the "four score years and ten" allotted to human kind, do not often find their autumnal meditations partaking of the joy of youthful discovery—keen, plentiful satisfaction of mature manhood—or even of the melancholy spiritual retrospect of the autumn of life which comes to those fifty or sixty years of age. To very old people of seventy, eighty, or more years—earth-life looked back to can only—viewed as an end and not, as it should be, as a measure beginning of spiritual existence—seems a hard course of discipline wholly useless if this is the end of man's existence as an individual consciousness. To each, in the winter of life the autumnal season is full of reminders of the closing scenes of mortal life—their hearts echo the plaintive notes of some lingering songster wondrously bewailing the desertion of its companion birds who have earlier betaken themselves to summer climes; the down-dropping of beaded leaves from boughs nearly bare reminds them that "we all do fade as the leaf" and over the slowly

browning greensward seems written "man's days are as the grass," while the sighing wind that sweeps through bare November branches seems softly to sigh a regretful farewell to the last tokens of summer sweetness lingering in song of delaying bird or tardily blossoming flower. But to those whose souls are steeped in the sunlight of even partial knowledge of the possibilities of continued spiritual existence there runs through all these tokens of nature's autumnal decay an ever present note of thanksgiving and jubilation that this outer bodily garment may and must become outworn and outgrown in order that that conscious "me" which is of spirit origin, may be given larger than earthly area to grow toward its spiritual fulfillment. To such souls these indications of the time approaching for such necessary change will be met with grave gladness in spite of regret for what is dear in their present limitations, for then

"Faith looks beyond the bounds of time
When what they now deplore
Shall rise in full immortal prime
And bloom to fade no more."

S. A. U.

WEISMANNISM.

Mr. Herbert Spencer has published in pamphlet form, the article from his pen which recently appeared in *The Contemporary Review*, under the title of "Weismannism Once More." To the article is appended a postscript referring to certain observations made by Professor Hertwig and others, on which Mr. Spencer remarks, "these evidences, furnished by independent observers, unite in showing, firstly, that all the multiplying cells of the developing embryo are alike; and secondly, that the somo-cells of the adult severally retain, in a latent form, all the powers of the original embryo-cell. If these facts do not disprove absolutely Professor Weismann's hypothesis, we may wonderingly ask what facts would disprove it?"

The pamphlet itself is intended as a recapitulation in brief of the whole case, with the addition of new evidence brought to light since the controversy between Mr. Spencer and Professor Weismann began. It appears to us to furnish a complete refutation of Weismann's argument against the transmission of acquired characters. Mr. Spencer concludes his criticism by reminding his readers, that if the hypothesis of panmixia has to be surrendered, "all that evidence collected by Mr. Darwin and others, regarded by them as proof of the inheritance of acquired characters, which was cavalierly set aside on the strength of this alleged process of panmixia is reinstated. And this reinstated evidence, joined with much evidence since furnished, suffices to establish the repudiated interpretation."

After referring, as additional evidence, to the curious fact, pointed out by Professor Grassi in relation to the white ants, that an individual can, by means of food, be made into a soldier after it has visibly undergone one half or more of its development into a winged form; and to some differences between the leg-bones of Europeans and those of Punjanees, caused by the squatting habit of the latter, Mr. Spencer closes with a warning and a profession of faith which may fitly be reproduced here. He says: "And now I must once more point out that a grave responsibility rests on biologists in respect of the general question; since wrong answers lead, among other effects, to wrong beliefs about social affairs and to disastrous social actions. In me this conviction has unceasingly strengthened. Though *The Origin of Species* proved to me that the transmission of acquired characters cannot be the sole factor in organic evolution, as I had assumed in *Social Statics* and in *The Principles of Psychology*, published in pre-Darwinian days, yet I have never wavered in the belief that it is a factor and an all-important factor. And I have felt more and more that since all the higher sciences are dependent on the science of life, and have their conclusions vitiated if a fundamental datum given to them by the teachers of this science

is erroneous, it behooves these teachers not to let an erroneous datum pass current; they are called on to settle this vexed question one way or the other. The times give proof. The work of Mr. Benjamin Kidd on *Social Evolution*, which has been so much lauded, takes Weismannism as one of its data; and if Weismannism be untrue, the conclusions Mr. Kidd draws must be in large measure erroneous and may prove mischievous."

THE SPIRIT WORLD.

The claim that disembodied spirits exist and under special conditions are able to make their presence known to embodied mortals, by no means implies that all which purports to come from a spirit source is true. There must be as much diversity of character among the denizens of the Spirit-world as among men on the material plane, and therefore truth speaking cannot be supposed to be a universal virtue among the former, any more than it is with the latter. That lying spirits have indeed often invaded the séance room cannot be denied, and according to the hypothesis of Mr. Hudson, all the spirits which are on the same plane as the subconscious personality of living individuals must be very unreliable, to say the least, as this personality does not appear to be governed by any fixed principle of truth when uncontrolled by the higher consciousness. In this respect, and probably in the principle of action, the ordinary class of entities to whom the usual phenomena of Spiritualism are due would seem to be on a level with the general body of human savages. Even where lying is not regarded as a virtue the desire to please is largely developed, and this combined with the perverse ingenuity of the savage mind has formed one of the greatest stumbling blocks in the way of the obtaining of correct information as to the ideas of uncultured peoples in relation to particular subjects. The lower class of spirits, who have presumably once inhabited the earth as humans, belong to the savage category, and therefore any information they may give cannot be relied on without corroborative testimony of a higher nature. St. Paul, who was a Spiritualist of a noble type, warned his followers against lying spirits, and directed them to try the spirits whether they were of God.

Although all inferior spirits may be classed as untruthful, in the sense that they cannot be relied on to speak the truth, it by no means follows that untruthfulness is limited to that class. Even among human beings the most accomplished liars are often those whose intellect has been the most sedulously cultivated. It is not necessary to go outside of our own rational boundaries to find individuals of this kind, and indeed lying as an art has probably been more thoroughly cultivated in this country than in any other. It is doubtful whether anywhere else have clubs been established for the giving of prizes to the most consummate liar. Therefore we need not be surprised to meet even in the higher walks of spirit life with those who pride themselves on being able not to tell the truth when falsehood is in order. When such a spirit is attracted to a place where a séance is being held, or even to an individual who is curious to know the secrets of spirit-land, it may be supposed to feel much like the newspaper reporter who palms off on the public the imaginary account of a great archaeological discovery, the scene of which is located in a spot inaccessible to the average citizen. Moreover, spirits of considerable intelligence do not hesitate to assume the names of others whom they desire to personate, even if there is no ground for accusing them of deception in other respects.

These thoughts have come to us while considering the description of the Spirit-world, received by the late Dr. Eugene Crowell from one spirit who professed to be that of Dr. Crowell's deceased father, and another that of Robert Dale Owen as in "The Spirit-world." As to the former, it is sufficient to say that he is not really responsible for anything stated in Dr. Crowell's book, as we are told that up to the time the spirit of Mr. Owen became one of his instructors "the method of communication through the medium

had been for his principal guide to control him, and then communicate to me, in imperfect English, what was said to him by my other spirit friends." That guide is said to be an Indian spirit and hence he must be held responsible for all that was communicated by him, and on the principles above laid down his statements ought to be accepted as true only after they have been confirmed by superior testimony. When the supposed spirit of Mr. Owen became one of Dr. Crowell's instructors, although the principal Indian guide was still the medium of communication, he was "psychologized" and rendered unconscious. The psychologized Indian in the Spirit-world and the mesmerized medium in this world thus form a channel of communication through which any of Dr. Crowell's spirit friends could communicate with him at will, as through a speaking tube. This was the means by which the spirit claiming to be Mr. Owen communicated with him. Now as to the proof of the identity of Mr. Owen, it is vitiated with the same suspicion of untruthfulness as attaches to the information purporting to come from Dr. Crowell's father. In fact it is simply the testimony of the Indian guide, who claims to have known Mr. Owen in this life, supported, for what it is worth, by the fact that Mr. Owen promised shortly before his decease to communicate with Dr. Crowell through the medium employed by him. We must say that the evidence of identity is very weak, and we think that the statements made ostensibly by Mr. Owen as to the nature of the Spirit-world may be criticised without throwing any doubt on his truthfulness or that of the father of Dr. Crowell, or the bonafides of Dr. Crowell himself or the medium he employed.

It is not necessary to go into the details of those statements, except to mention one or two things which throw great doubt on their genuineness. We are told that not only do national distinctions and boundaries exist in the heavens as on earth, but that the cities and towns of the latter are reproduced in the former. The houses in the lower spheres are built of wood and those in the higher spheres of stone. They are furnished in a similar manner to earthly dwellings. Everything is there substantial, as well as practical, and matter appears under solid, liquid and gaseous forms. Hence perhaps it is not surprising that in some of the English heavens railways and steamships are used. Some enterprising Indian spirits are reported to have built a steam-boat but unfortunately, through the inexperience of the engineer, the boiler exploded on its first voyage and its passengers were hurled with force in every direction, although they appear to have not been much hurt! We shall not be surprised to learn, moreover, that the phantom ships and railway trains of the story-teller, are real ships and trains, built by spirits of "materials" brought from the third and fourth heavens. Another curious fact is that there are spirit animals in the lower heavens, which can be transported to earth and back. Dr. Crowell relates that one of the Indian guides of the medium having brought his spirit horse to earth, his spirit dog following them, "the Indian amused himself and his spirit friends" by riding to and from on the street, in front of my dwelling, and while thus engaged he encountered a pair of horses before a carriage, and the horses clairvoyantly perceiving the spirit horse, and dog, and Indian arrayed in his chiefly costume, which he had assumed for the occasion, were terrified, endangering the safety of the driver and the occupants of the carriage, and to avert the threatened danger the Indian quickly turned into another street."

It is not necessary to give any further particulars from Dr. Crowell's book to satisfy any rational person that its statements should not be accepted as true without sufficient verification, although it contains many things which are not so repugnant as the above to ordinary notions as to the conditions of spirit existence. If it be asked whence those curious notions have been obtained, if not from an actual spirit source, we would suggest that they were derived by the medium telepathically from the mind of Dr. Crowell, who appears to be well acquainted with

the writings of Swedenborg, which contain ideas agreeable generally with those of Dr. Crowell's book, although not always in particulars. The medium himself may have unconsciously supplied some of the details, but from whatever mind they have been obtained, we think it is more rational to believe that they have thus originated than to accept as true the highly improbable stories given as spirit teaching. Assuming that the information really came from the "other side," we think Dr. Crowell has been either intentionally deceived by the Indian spirit guides of the medium, or that they have drawn on their own imaginations. Possibly spirits may require some kind of food, as asserted, and they may eat fruit and drink wine. They may also have white robes, or even colored ones, but only Dr. Crowell's implicit confidence in the veracity of a spirit called Old John could induce him to believe in the statement that spirits copied "the prevailing earthly fashions of feminine garments." We hoped they had more sense, and as Old John had shown his ignorance in relation to spirit-feeding we cannot accept his testimony, and we may add that the statements professing to come from any of his kind should be received with excessive caution. Dr. Crowell's larger work, in two volumes, entitled "Primitive Christianity and Modern Spiritualism," from which we take that statement is full of interesting details which fully establish that the phenomena of Spiritualism have been recognized in all ages among all peoples.

THE SCIENCE OF LIFE.*

Mr. C. W. Post is the head of an institution at Battle Creek, called LaVita Inn, established by a company whose object is the treatment and education of guests in *Scientia Vitæ*, the Science of Life. By the term "life" is meant the force "which moves over the nervous system of all animals and operates their mechanism," and is the principle of vitality in nature. This life constitutes the divine part of man, for it is in reality God manifesting himself through the human body, which as being constructed of dead material has no life in itself. There is thus a broad distinction made between the material body and the god-principle of life, which is also called power, energy, spirit or soul. The author is not quite clear, however, in his use of scientific terms. Thus he states that the sensitizing element of body is the human intellect, and that this is the lower mind, in contradistinction to the higher mind, "which is the soul, spirit, life of the man, one with the Father of all life." The latter element is perfect and cannot "be reached or affected by the human." The human organism would thus seem to have three elements, the body, the intellect, and the life, of which the first is material, the second human, and the third divine. Of these, the human intellect, which corresponds to the sensibility of psychology, is of little moment, as it can be taken possession of by a mesmerist or hypnotist, who can control all the physical senses of his patient. Intellect is indeed, merely a name for sensation in the system of vital science, and it is classed with the body as the source of discord in the organism. It is said, "there is no such thing as sickness, pain, or distress. It is an illusion of the human intellect." The body has no more sensation than "so much dead clay" and therefore it cannot have pain or sickness; which must therefore belong to the intellect, and it must be through the influence of the intellect over the mind that we suppose ourselves to have pain or be in distress. What has to be overcome, therefore, is the illusion of the intellect that we are sick. This is effected by the recognition of the fact that "the only real part of me is the God part. Mind or Life. Knowing that I am part of all harmony, all health and all power, I refuse to allow the dictates of the lower mind to force sickness and evil on my mentality. I am well, for the life is God, and God is never sick."

*I am Well! The Modern Practice of Natural Suggestion as Distinct from Hypnotic or Unnatural Influence. By C. W. Post. Second Edition. Boston: Lee & Shepard, Publishers, LaVita Inn Company, Battle Creek, Mich. 1895. Pages 148.

The rationale of this system of cure is evidently the power of the mind over the body, that power being emphasized by the identification of the mind with God as life. It is not what is usually understood by power of will. The former is passive rather than active. It shows itself as acquiescence, and may be regarded as choice or volition, which is the guiding principle of the will. What is aimed at is the restoration of a harmonious condition of disposition of the organism, to attain which the well-known power of the mind over the body is made use of. As the mind is life, and the life is God, the influence exerted should be all-powerful for good. For good is harmony, and if the mind is in harmony with him, "all good will draw towards you as naturally as the particles of iron toward a magnet." The basis of the whole system is trust in the care of God, the Father, who is the life of man, so that all things that occur, work together for good. This is undoubtedly a most valuable principle of conduct, and it is difficult to find any objection to the conclusion that a being who is in conscious connection with the unseen power of the universe, "and who discharges all care regarding change of environment in body, is protected at every point, and is blessed with power, strength, health, harmony, safety and peace."

It is a homely adage that "the proof of the pudding is in the eating," and we are entitled to ask for proof of the efficacy of this system of healing. Nor is this proof wanting. Indeed Mr. Post gives particulars of several remarkable cures from long standing diseases, and the system appears to be applicable to diseases of all descriptions, even after they have reached an apparently hopeless stage. It is especially applicable to dyspepsia and other stomach troubles, and probably this accounts in greater measure for the success of the treatment, as nearly all diseases can be traced directly or indirectly to the action of the stomach and digestive apparatus. But the remedy employed has nothing to do with dieting. It is simply the assertion that the mind has "the undeniable right to use body as a servant for all tasks that are good and natural," and therefore to compel the stomach to work properly. The mortal mind may hesitate to obey, but "put down the laws of the lower mind and assert the law of the upper." You will find, shortly, that stomach begins to work, and the body begins to round out." The author affirms that the patients at the Vita Inn invariably become round, fat and rosy, and remain so.

It is evident from the above statement of the action of the higher mind over the lower that they answer to the conscious and the subconscious personalities of the psychologist, as well as to the spirit and soul of the metaphysician. It is remarkable that the author speaks of the higher mind, which he also calls spirit, as dwelling outside of, and above, the brain, an idea which is not unknown to Spiritualists. That the intellect, of which consciousness is the condition, has under normal conditions control of the subconscious existence is seen in ordinary individual life, and therefore there is nothing improbable in the idea that it can so control the activity of the bodily organs as to insure their freedom from disease; which is due to the defective action of the lower mind, that is the subconscious or organic life. It is not at all improbable, moreover that this defective action is to be traced to the neglect by the intellectual consciousness to exercise the control which is its duty as well as right. This control, however, is not intellectual in the active sense, but volitional, and consists in the harmonious working, under the guidance of the intellect, of the whole mental constitution, that is, in accordance with the laws of nature, the life of which, and therefore of man, is God.

Mr. Post's work contains much valuable material bearing on the question of health, apart from his special theory. In accordance with this, he declares that thoughts are things, actual realities, the children of mentality. His argument is, that there is one primal energy, mind, and "all formed things are thoughts of mind worked out in material," a statement which requires the universe to be the thought of God. In some other matters the author is not so

happy; as when in referring to the three kingdoms of nature, he speaks of the anemone and the amoeba as both animal and vegetable. These are minor faults, however, and they do not affect the teaching of what we must regard as a very valuable work. Its motto might be written "contentment, harmony, peace, through self-suggestion."

WAGES AND SOCIAL DEGRADATION.

So long as the wage system as at present operative continues to exist there will be constant heartburnings, with attempts by the real workers to better their condition. Strikes are in many cases an absolute necessity, if not for any direct effect they may have on the wage-scale, yet for their indirect effect in calling public attention to grievances which have become unbearable. They cannot under present conditions be avoided in the great manufacturing centres where the supply of labor is much greater than the demand. Unscrupulous employers are thus able to force down wages to a starving point, and the strike is the last despairing effort of the sufferer to obtain relief. It was long maintained that in this country there were no such depths of poverty among the workers in the large cities as were to be met with in the slums of London, Paris or Berlin. It has been discovered, however, that we have our own slums in which the extreme misery exists, misery which is due in large measure to the overcrowded state of the labor market. People have been induced by all kinds of representations to come here in search of work, under the belief that they could obtain high wages which was often disappointed. In many cases wages have been artificially raised to an exorbitant rate, and to force them down foreigners have been introduced into the country by thousands through the medium of immigration agents. The immoderate supply of labor thus produced has affected every stratum of the working class, forcing each down to a lower level until the condition has become such as is above described.

The social evil attending this state of things is of the utmost gravity. It is not merely that thousands of men who were ready and willing to work at anything to which they could lay their hands have gradually become tramps and thieves, simply because they had not the opportunity of earning an honest living. In this wide and hospitable country a tramp may fare well until he has lost the nerve required even for so idle a life, or is disabled by some accident in his stolen rides. But it is different with women, large numbers of whom in our larger cities are thankful if they can get even starvation wages in return for a long day's work. Many cannot do this and are driven on the streets by the law of self-preservation. Such is the fate even of many of the actual workers, for the wages they receive are often insufficient to provide them clothing after their board and lodging is paid for. Nor is there any occasion for the payment of such wages. The employers make large profits, but they are able, owing to there being so many applicants for work, to exact their own terms, which are of the hardest.

If such a state of things continues nothing but degradation awaits the whole mass of toilers in the future. The natural avarice of man is aided by competition which leads the trader to try to undersell his neighbor and thus to obtain the lion's share of profit. This competition is greater and more exacting than it ever was before, except where it is prevented by the formation of trusts and combines, which are organized for the express purpose of keeping up prices, by reducing to a minimum the competition which we were assured would have an opposite effect even in the face of high tariff rates. That was unblushingly admitted by the President of the Sugar Trust, before the Senate Committee of last summer, in relation to that conspiracy against the public. Such trusts show what can be effected by coöperation, but they are formed and conducted by a few individuals for the purpose of acquiring large profits by fleecing the whole population. The large capitalists professed to be in favor of free competition which

they asserted would secure low prices to consumers if the foreign manufactures produced by the pauper labor of Europe were excluded from the American market. On that pretense they secured the passage of a high tariff measure, and forthwith they formed combinations for the purpose of putting a stop to competitive methods and thus filching exorbitant profits out of the pockets of the people.

For this illegal coöperation should be substituted a coöperation for the benefit of the people themselves. This can be effected only by such a reorganization of our industrial system as will recognize fully the rights as well of those who work with their own hands as of those who work with their brains. This distinction is not wholly just, however, as many of those who work with their hands, those who are classed as skilled workmen, can hardly be differentiated from those who conduct the enterprise in which they are mutually engaged. A fair division of profits, such as will give all their due, can be secured only by the coöperation of capital with labor, of employers and employés, and this leads legitimately to profit-sharing among all those who are engaged in the work of production in a particular enterprise. What is needed is a system by which working men and women shall have an equitable share of the profits of production, a share which shall never be less than a living wage. This is not possible while employers can obtain labor by paying only the wages which are determined by the competition of an overcrowded labor market, and until the system of profit-sharing is universally established, there should be a tribunal with power to arbitrate in case of complaint of the payment of improper wages, and to enforce its awards.

THE RIGHTS OF LABOR.*

The above caption is the title of a little work, the object of which is to establish the right of employés to participate in the profits of the business in which they are engaged. The ground on which this right is sought to be established is that the employé is entitled to "possess, control and enjoy the fruits of labor." This he is declared not to do under present arrangements, as he only receives competitive wages, whereas "title to property, whether such property be natural product or manufacture, is acquired justly, only by the expenditure of labor in some manner." We have here the ground of the author's argument, which is that the workmen are entitled to all the profits derived from their labor, less a fair return for the capital employed. This proposition is a fair one, but as applied by the author it is unjust to the employer. The rate of percentage at which the interest on capital regarded as a phase of labor should be calculated is a matter of arrangement, and the author's figures prove that at present, as shown by the dividends paid on capital stock of great manufacturing companies, it is much too high. But the author allows nothing to the employer for the intellectual work required for the establishment and continuance of his enterprise. In one place he allows the owner, as manager, a salary calculated as the amount "for which he could hire a man to run the business for him," although we do not find that this salary is ever brought into account in any of the author's calculations. In any case, however, it is different entirely from the return to which the owner is entitled as originator and maintainer, in which capacity he should share in the ultimate profits, just as much as any of his workmen. This participation would make inaccurate all the author's calculations of the amount of profits to which the employés in certain establishments which he particularly refers to would be entitled.

We think the ground taken by the author that employés are deprived of their rights by the absolute power of the employers to make rules, and by their being excluded from a share of profits in addition to their ordinary wages, is well taken. We

*"The Rights of Labor." An Inquiry as to the Relation of Employer and Employed. By W. J. Chicago: Charles H. Kerr, 175 Monroe street. 1894. Paper. Pp. 117.

think also that the adoption of some such plan of rearranging the relations between employers and employed as he suggests, would result in many of the benefits which he names in his last chapter. Possibly his view is somewhat Utopian, but it is better to hope for too much than for too little in such a case, as the higher the ideal the better the chance of realizing substantial benefits. Apart from the points above referred to the argument is good and its details are logically worked out.

THE preference of Emerson was for a laugh that "broke inside," says a writer. He protested that no perfect gentleman would laugh aloud. Carlyle was of a different opinion. He believed in the morality of hearty laughter, and he practiced what he preached. Emerson tells a story of a boy learning his alphabet. "That letter is A," said the teacher. "A," drawled the boy. "That is B," said the teacher. "B," drawled the boy, and so on. "That is W," said the teacher. "The devil!" exclaimed the boy, "is that W?" Now, I have heard the most perfect gentleman I know laugh at this simple story so heartily that, if Emerson had been there, he would have revised his theory. And did not the Olympian gods shake the Olympian heights with inextinguishable laughter? I am certain that Carlyle is right, and Emerson wrong, about this matter of laughing.

"I know of a case," says State Auditor Gore of Illinois, "of an association with assets of \$50,000, which has been in operation seventeen years, which has matured and paid off three series of stock, and which has built eighty houses, where the only record of accounts of any kind consists of a bank account book and the stubs of a check book. The Secretary is a lawyer and Spiritualist. The society is located in a farming community, and every member had a private account, no matter how small, with the local bank. The first of each month the secretary made a practice of drawing checks in the names of the members of the association and depositing them to the credit of the association. The accounts are all right and the society is thriving. Its officers, however, have been notified that some book-keeping will have to be done in the future."—Chicago Tribune.

The fundamental elements of religion are so inherent in the very constitution of human nature itself, so necessary a part of the laws of human intelligence, that it is difficult to conceive of man as accomplishing his normal destiny without it. That is, man cannot be man without his finite thought being drawn in reverent search after the sovereign power manifest in the universe and without his moral sense recognizing an obligation to a sovereign law of right. Here is a mental gravitation, from which humanity can no more escape than the earth can fly from the sun; here, a vital relation to a law or force of life, from which man can no more sever his individual life than he can get outside of his own nature. And here in these inward and necessary gravitations, mental and moral, are the essential elements of religion.

No evolutionist looks for any radical change in perceptible period. Though infinite variety is the universal rule, and the same phenomenon, in all minutæ, is never repeated, there is, nevertheless, continuity which enables the accurate observer to predict with tolerable certainty an anticipated result. But for this, science would be impossible. This rule holds good in the moral as well as in the material world.

NOTHING is so like insanity as that kind of temper which puts itself in opposition to all the world; and the man who thinks no one in the world but himself is, for all the practical purposes of life, as insane as if he had crowned himself with a crown and called himself emperor or king in Bedlam. Lynn Linton.

VOICE OF THE PEOPLE

A PERFECT DAY AT SEA AFTER A SEVERE STORM.

By J. O. Woods.

The peace of God rests on the sea!
The winds are hushed, the waves are still;
My God is this eternity?
Or do I yet as mortal thrill?
The morning breaks through rosy clouds,
The sun lights up the sapphire sea,
As if the Lord of Heaven Himself
Were there enthroned in majesty;
And as He mounts the azure arch,
Bright clouds attending in His train,
He scatters jewels on His march,
That sparkle o'er the rippling main.
The splendor of the noonday sun,
Like that around the Almighty's throne
No eye unveiled may look upon;
It has a glory all its own,
In gold and crimson robes the west
The coming of her Lord awaits,
And as He grandly sinks to rest,
She noiseless shuts the pearly gates,
Night's watch is set and myriad stars
Their vigils o'er creation keep
While 'neath the moon's soft silvery bars
To dream of Heaven I fall asleep.

THE WORLD SORROWFUL.

By NELLY BOOTH SIMMONS.

Sad, sad is life! The day succeeds the night,
The laggard weeks and months are lost in years;
And evermore does time attend his flight
To the slow melody of human tears,—
The melancholy sound of dropping tears.
Sad, sad is life! And hard it is to know
That, of the sorrow of this earthly span,
The keenest anguish, the most bitter woe,
Springs from the cruelty of man to man,—
The heartless tyranny of man to man.

STEVENSON VS. NEWTON.

TO THE EDITOR: Having read the article of Robert Stevenson, having the caption "Kinetic Stability," and having adopted his suggestion of taking Webster's dictionary and reading his article of September 15th carefully, I find his prediction of what I would find out entirely too indefinite. Unless I dream in philosophy, how can I be said to find out more than I dream of? Now I don't dream in philosophy, consequently don't find out anything in that way, but I have tried to find out what is meant by "kinetic stability." The dictionary makes it to mean stability causing motion or motory stability, whatever that may mean. If he means inertia, why not say so?

I find in said article the following: "Newton's demonstration of the existence [of what?], lines of action [of what?], and law of the universe, square of the distance [what distance?], is accepted by me.... as true, but his theory that the cause of that force [what force?] is due to the innate attraction of motionless matter I have discovered is untrue." (By the way, mathematics used to be an exact science and propositions requiring proof were stated in exact and unambiguous terms.)

In the next paragraph he says, "I have discovered that a body which has free motion can be made to describe an elliptical path by an impressed force acting impulsively at right angles to the line of the body's motion." A force acting impulsively is not a continuous force, therefore the body would not describe an ellipse, but a path consisting of a series of straight lines whose lengths and direction would depend upon the projectile force and the strength of the impulses. The conditions under which a body will revolve in an ellipse are stated with precision by Sir Isaac Newton in the following proposition, to be found in his Principia. "If a body revolve in an ellipse by a centripetal force directed to one of the foci, the centripetal force varies inversely as the square of the distance of that body from that focus."

The centripetal force acts in the direction of one of the foci without regard to the angle which it makes with the line of the body's angle. Later Mr. S— says: "I have discovered that under free motion and consecutive action a curve is the resultant." A grammatical sentence could not well be more indefinite, but I understand it to mean that a body moving freely and acted on by a constant force in any other direction than the line of its

motion, would describe a curve. Granted, but this is no new discovery.

In illustrating his meaning he says: "Supposing the ball is shot out of the window of the car, then the resultant would be a curve, because the ball is now moving with freedom." This reminds me of the remark of an eminent judge who said it was much easier to make a correct decision than to give a good reason for it. The ball would describe a curve, not for the reason given, but because it would be acted on by the constant force of gravity. This curve, however, would not be an ellipse, therefore "any other body under like conditions" would not describe an ellipse; hence his conclusion about the cause of the motion of the planets in their orbits is unfounded.

When Mr. S— writes the book which is to secure his immortality it is to be hoped he will reconcile his statement that "he (Newton) proved that gravity acted as a centripetal force towards the focus of an ellipse" with his other statement that "the earth, moon and other planets are all moving with free motion in curved paths by reason of impressed forces alone and are not constrained to move in those paths by an attractive force of the sun's mass acting at a distance." If Newton proved the former statement then the latter cannot be true. We don't need to see the cow; the calf is sufficient.

J. T. D.

FUNERAL OF DR. CROWELL.

TO THE EDITOR: The funeral of Dr. Eugene Crowell took place at his late residence in the city of New York on Wednesday morning, October 31st, at 10 a. m. The doctor breathed his last about 5 o'clock a. m. of the preceding Monday. For fully twenty-four hours before his death, he was most of the time unconscious, and gave no evidence of any suffering. The end of the first drama of life, came without a struggle. He fully realized for some days before, that he could not long battle with his disease, and refused anything which might prolong the agony.

On the morning of the funeral, the rain fell in torrents; notwithstanding this, a goodly number of distinguished people and personal friends were present. His children and grandchildren were gathered there from their respective homes, and a profusion of flowers, comprising some beautiful pieces of floral art, contributed by friends, bespoke the love and esteem in which he was held.

A quartette sang selections which had been his favorite hymns, which were beautifully rendered. Rev. Dr. Sabine of New York, read the Episcopal burial service, and ex-Judge Abram H. Dailey made an address occupying about half an hour, which was attentively listened to. He spoke of some of the events in the early life of Dr. Crowell, recounting his career as a physician, as a merchant and citizen, in his early life here and in California, in the early days of that state, when he was at the head of the city government in San Francisco. He directed attention to the fact, that the deceased was a keen observer, a close student, and demanded proof, before he would accept as true, anything of an occult nature. That by seeking the cause of certain phenomena, he became converted from Materialism to Spiritualism, and having the courage of his convictions, made known to the world his reasons for all that he claimed to believe. He spoke of the great merits of his literary works, saying that, "in them he had left a rich legacy to the world, which for many years will preserve the memory of Eugene Crowell, which in themselves are testimonials of his worth as a man, and of his ability as a writer." He read extracts from a pamphlet from the pen of the deceased, published by him in 1882, entitled "The Philosophy of Death," giving his own views of death and resurrection. He spoke in the highest praise of the purity of the life and character of the deceased, and of his happy release from human ills, at the close of a long life, fruitful in great good to the world.

V. R. S.

New York, November 3rd, 1894.

THE NEW PHILOSOPHY.

Mr. Albert W. Paine, of Bangor, Me., referring to THE JOURNAL's review of his work, "The New Philosophy," writes:

I desire most sincerely to thank you for your kind notice of my "New Philosophy" and for the additional favor of sending me the "marked copy" of the paper

containing it. I note what you say in the beginning, that the philosophy enunciated is only new in the mode of stating it and its application. The application of an old power to a new use is a new addition to the world's wealth, is it not? The old power of steam, when applied to the propelling of machinery, the steamboat and the railroad car, made a new invention did it not? a new thing? The utilization of electricity to so many uses of life made each and all of them, new arts or discoveries, although electricity was as old as creation. Every one of all these new discoveries of old powers gave the author the right to apply the quality of newness to each and every new advance. The railroad, the telegraph, telephone, et id omne genus, were new things and authorized the originator to claim that designation for his invention. That there is a spiritual world has always been realized and recognized by all nations of the earth. Its location, in immediate connection with the natural world, was, however, never known, as a reality, until Swedenborg announced the fact. And he left the news largely for the then future to utilize and reduce to practice. But the world has been very slow to do its duty in this respect, although his information has been largely confirmed by recent spiritualistic developments. But notwithstanding all the proofs before the public, yet I am not aware of a single public adoption of the fact having been recognized in the creeds of the church nor in any of the facts of mental science or philosophy, nor indeed in any of the works of man on earth. The same old systems of mental philosophy which permeated all our institutions of learning in the last century, (with new but unimproved editions perhaps) still bear exclusive sway and the imagination is still made the great waste basket into which to throw all otherwise inexplicable phenomena. Where in all the literature and philosophy of the present day is there to be found a single recognition of the principles, which the "New Philosophy" propounds, in explanation of the great facts of mental science and the numerous other phenomena that permeate its pages, both mental and physical? I, at least have not seen any such. Taking the teachings of Swedenborg as a basis, confirmed as I have so often myself realized by modern spiritual communications. I studied the subject with reference to the great incidents of life mental and physical and was prompted as I felt by a higher influence, to make public my conclusions, feeling fully assured of the propriety of using the "New" term as not only proper, but the only proper term to be used. My age as an octogenarian forbids my expecting to live long enough to see the New to any great extent take the place of the Old, but I feel assured that the future has in store a philosophy based on the great fact which is the basis of all human character and action, the close and intimate connection of the two words.

The doctrine has got to fight its way to success through an infinite number of heresies, superstitions, hypotheses and theories, among which is that to me the unintelligible "law of evolution," every item of which so far as I can understand it, is only an outcome in its facts of the great law I am advocating. "All roads" says the old maxim "lead to Rome." "No" says the objector, "this road leads to Florence." Yes but "Florence is on the road to Rome." So of evolution it is on the road to the true.

Please note the exact title of the work "The New Philosophy." There is no claim made by the author that he is the inventor or discoverer, but all that it imports is that it is a system, which with reference to age, etc., is New in the place of the Old which has ever thus far pervaded the world. Like the "New Era" or "New Age," it is only a new compared with the old.

Do not misunderstand me as finding fault with your article, but on the contrary I sincerely thank you for it, and my wife joins her husband in the expression of the same sentiment. Thank you.

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The Bookman, of London, reports that a portrait of Emily Bronte, the only one known, has recently been engraved for publication.

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WOMAN AND THE HOME

UNFORGOTTEN YEARS.

I dreamed I stood within the shade of the old house, wherein
The happy hours of youth were spent; apart from all the din
That rises from the rush and strife, when worldly conflicts meet;
Within whose vortex life itself too often finds defeat.
The faces and the forms that once passed through the open door,
By memory's vivid touch made clear, the olden beauty wore;
The granddame old, the mother mild, the father firm and true,
And all the little children who have passed from earthly view.
For here they walked and here they talked; beneath the cherry tree
Whose rugged trunk I often touched, they romped and played with me;
The morning-glories grace the porch that looks out at the south,
But words of welcome when they come fall from a stranger's mouth.
Pass by, pass by, they seem to say, for in these later days,
The generations that arise ignore the older ways;
Their tenderer themes and dearer dreams than those that lie in rust,
And faith and all its kind prefer Life's diamonds to Life's dust.
Alas, too true! but still, for me, the olden glory calls;
Its echo waits about the gates that guard the old home walls;
The fire that burns on Memory's shrine, still warms and glows and cheers
And brightens into beauty all the Unforgotten Years.

—W. E. PABOR.

WOMAN UNREPRESENTED IN WASHINGTON LIBRARY STATUARY.

At the October meeting of the Hartford (Ct.) Equal Rights Club the subject of the eminent persons to be represented by bust and statue, in the great Congressional Library at Washington came under discussion. A resolution protesting against the exclusion of women from the list was finally voted down as being of no avail. A private note from Mr. Spofford, was read, in which he said: "The selection of busts and statues for the new library building is confined to eminent men deceased. To have included women was found to lead to endless difficulty of choice." The question arose as to why there should be any more difficulty in selecting eminent women than eminent men. There are to be thirty-six pieces, statues and busts, to represent Poetry, Art, Religion, Philosophy, History, Science, Law and Commerce. In the list of celebrated names, Homer is naturally among the first, but who can deny that Sappho is entitled to an equal pedestal? William Mure, the Scottish critic, says of her: "Sappho, as the poet of Love and the Graces, may be pronounced unrivaled by any successor, male or female, among the numbers who, in different ages and countries, have competed with her for the palm." And Maurice Thompson, in the Atlantic Monthly, says: "Sappho was mistress of the world in a greater degree than Homer was master of it. She appealed to man with a stronger fascination than any other lyric could command; and so great was her power over women that she drew them to her in school the like of which has never been controlled by any other poet." Sappho easily rises above the whole list of "eminent men deceased." Why should there have been any more difficulty in selecting her name than that of Moses, Gibbon or St. Paul, who are included in the list. Moses justly represents law, Gibbon history and St. Paul religion, or, more accurately, theology. But in the field of poetry and art, what more brilliant name could stand at the head than that of Sappho? Sarah Freeman Clarke, sister of James Freeman Clarke, writes to Kate Field's Washington in regard to the sculptors and subjects for the new library:
"It looks as if one person in a leisure hour had gathered together the names of such sculptors as he could remember and

divided the work among them in a haphazard manner, providing generously for his favorites, and assigning to one artist such an odd collection as Moses and Gibbon—Moses, the Hebrew lawgiver and representative of faith and Gibbon, the scoffer, who wrote not the rise and glory, but the decline and fall of the great Roman empire; Moses, the venerable ancient, with long beard and Hebrew nose, and Gibbon, of low statue and pug nose. These must not be placed together once they leave the studio. Also Shakespeare and Bacon must not be too near each other lest they get mixed by those who can see but one genius in the two, and that one the wrong one. Without Washington we should have had no great republic, and no libraries, yet Washington has no place here."

As years go on and this great library becomes, as it is intended to, the great library of the world, the crudest literary critic will see what a mistake has been made in not having Sappho represented among these statues—Woman's Tribune.

At the opening meeting of the New York Woman's Suffrage League, Mrs. C. B. Pitbaldo delivered an address, in the course of which she said: "Mrs. Isabella Beecher Hooker, as everybody knows, belongs to the wonderful Beecher family, and decidedly one of the most talented among them. She stands at the front among the leaders of the great reforms of the day. Her brother, Henry Ward Beecher, seldom, if ever, delivered anything more masterly than her address on the 'Constitutional Rights of Women in the United States,' which she delivered at the international Council of Women in Washington in 1888. She is a woman of marvelous force of character. I saw her stand up before an immense audience in the Music Hall at the last great day of the World's Fair, and read the Litany, prepared by herself, from the Scriptures of all nations, for that occasion, the mayors and municipal officers of the chief American cities, together with the World's Fair commissioners reading the responses, led by Mayor Harrison, of Chicago. I thought she was as much a prophetess as Deborah, who judged Israel forty years, and that women are as much inspired of God today as in those days, and much more."

It is said that Lady Carlisle is training an entire staff of women to take charge of the extensive grounds of her fine York estate. She claims that women, by right of their superior taste and judgment in everything pertaining to floriculture, should be, and are, better adapted to the lighter work of garden making than are men, and with the tendency of the age, which is to give women the first chance at everything, she is trying her experiment on a wholesale scale.

Miss Frances E. Willard is the third woman to have the right to write Doctor of Laws after her name. Maria Mitchell, the astronomer, and Amelia B. Edwards, the Egyptologist, were the others.

A new journal for workmen is to be edited by Lady Colin Campbell. Its object is to "teach them to think, and to avoid the fallacies of Socialism."

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BOOK REVIEWS.

[All books noticed under this head are for sale at or can be ordered through the office of THE RELIGIO-PHILOSOPHICAL JOURNAL.]

Our Journey Around The World. By Rev. Francis E. Clark, D. D., and Mrs. Harriet E. Clark. A. D. Worthington & Co., Hartford, Conn. Cloth, pp. 641; Profusely Illustrated.

This handsomely bound work with its large, clear type and numerous fine original illustrations is a credit to the well-known subscription publishing house which issues it. The chief author, Rev. F. E. Clark, is president of the United Societies of Christian Endeavor and the journey in company with his wife and son was made in the interest of that Association; visiting missionary posts and attending Endeavor conventions in the Australian colonies, and in Japan, China, India, Turkey, Spain, France and England. In every place visited exceptional facilities to get glimpses of native life not attainable by usual tourists were found through the resident missionaries who served as their guides and interpreters in a purely friendly way, and with an anxiety to show them the realities as well as the curiosities of the different countries they passed through. Unlike many clergymen tourists, Mr. Clark, desiring to make this work mainly of general interest has abstained from interspersing his purely religious work with that of descriptive sight-seeing. Many of the several hundred pictures and portraits which illustrate this work were taken or obtained on the spot and thus give added value to the record of a widely varied trip. The writer's style is bright and graphic, and pervaded all through with a quick sense of the humorous as well as sad or happy side of the different forms of civilization he was called upon to partake of, as well as look upon. He is quick to see and confess as few travelers in foreign countries are willing to, wherein other countries may be in advance in certain social customs or sentiment. We quote a sample lesson from India: "Looking from the car window one sees more wild birds and beasts in an hour when passing over the plains of Northern India than he would see in twenty-four hours in America. The Hindu regard for life has caused birds and beasts to multiply and abound everywhere. Green parrots by the hundred will scream at you from the telegraph wires; owls will hoot from their undisturbed perch on the top of the telegraph poles; beautiful birds in blue and crimson plumage will flutter about the branches wherever a tree is to be seen; great red-headed storks standing almost as high as a man, will unblinkingly contemplate the rushing train as they stand upon one foot gazing after us; solemn penguins with heavy bills and huge pouches beneath, will watch us from the bogs in which they are getting their noonday meals; herds of spotted deer will scamper away as the train approaches; Jackals will sneak out of sight, and monkeys will grin and chatter at us from the overhanging branches; while the impudent blackbirds and jackdaws will perch on the horns of the goats and cattle as we rush by the pastures, so sure are they, after centuries of protection, that they will not be disturbed. What a pity it is that in America every cruel schoolboy, before he reaches the age of mercy and humanity, is allowed to have his rifle and shotgun to pop away at the poor, harmless creatures which God has made, driving them into the solitary wilderness, where alone they can expect to rear their young in safety and peace." Pages from 590 to 641 give Mrs. Clark's impressions of home life in other lands, and the child-life of India, Japan, China and other Eastern countries. Her chapters are full of interest, particularly to the mothers and housekeepers of our favored country. She brings to bear on the questions of difference of environment and treatment, good sound sense, with a loving heart of true motherliness and noble womanhood. There is much in her charming chapters well worth quoting, but we must refer our readers to the book itself which will worthily fill a place in any library large or small. It is sold only by subscription and all enquirers in regard to it will be willingly answered by the publishers, A. D. Worthington & Co., Hartford, Ct.

A Hill-Top Summer. By Alyn Yates Keith. Boston: Lee & Shepard, 1894. Cloth. Illustrated. Pp. 110. Price, \$1.25.

Those who have read that charmingly sensible as well as sentimental picture of

New England farm life "A Spinter's Leaflets," will hail with pleasurable anticipation this new work from the same firmly gentle hand, well-balanced brain, and deep heart. This is the story of the summer sojourn in a New England country town of two sympathetic city girls of small means but broad views, who have a keen appreciation of the humor and pathos, as well as the rigid material hardness of country folks' lives. There is an ideally esthetic love story just barely outlined in these sketches, yet so strongly, that Grace Brumley and Abner Geddie, the heroine and hero, seem after all to have filled in and been the real motif of all these sketches. What "Ik Marvel" in a literary way was to the romance of bachelorhood, so is the author of "A Spinter's Leaflets" and "A Hill-top Summer" to the romance of chosen spinsters—bringing out all the latent womanly tenderness of the unmarried yet maternal soul of so-called "old maids"—a term which includes all women capable of foregoing present possibilities of transient maternal love for the higher spiritual probabilities of all lovingness.

The Bible Defended. By R. S. Webber. Boston, Mass.: For sale at H. L. Hastings. Office of the Anti-Infidels Library, 47 Cornhill. Price, 50 cents.

This volume of Mr. Hastings' Anti-Infidels Library bears as its sub-title "A Review of Paine's 'Age of Reason' and Ingersoll's 'Mistakes of Moses,' 'Lecture on Skulls,' etc., with ample quotations from both infidel and Christian writers, being an answer and rebuke to infidel questions and atheistic assertions." The first chapter is devoted wholly to personal abuse of Thomas Paine; then follow chapters replying to Paine; Ingersoll, and other "infidels," in the old, captious theological style which was so common years ago. The book is as of little value to a mind acquainted with modern criticism and modern thought as are some of the "infidel" books written to disparage and belittle everything religious or connected with religion.

MAGAZINES.

The opening article of The Homiletic Review for November is from the pen of Prof. J. O. Murray, D.D., of Princeton, N. J., and is on the theme, "What the Preacher May Gain from the Study of Coleridge." The writer especially emphasizes the value of such study as it tends to develop the love of the beautiful and also as it aims to provide the student with the munitions of war in the conflict of Christianity with pantheism and agnosticism and other modern forms of heresy. Dr. F. F. Filinwood, Secretary of the Presbyterian Board of Foreign Missions, writes on "A Hindu Missionary in America," controverting the claim of Vivekananda, a Hindu delegate to the Parliament of Religions, in regard to Buddhism as well as his criticisms upon the Christian faith, and especially upon the missionary representatives of that faith in his own country. Funk & Wagnalls Co., 30 Lafayette Place, New York; \$3.00 a year.



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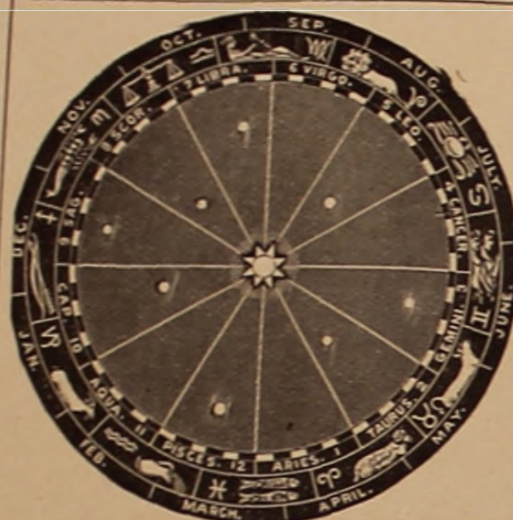
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 The German-English Society of Harmonious Philosophies meet at 151 E. Randolph street, at 7:30 p. m.
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ILLINOIS CONGRESS OF LIBERAL RELIGIOUS SOCIETIES AT STREATOR, ILL.

A State congress of the liberal religious forces of Illinois will be held under the auspices of the Congress of Liberal Religious Society at Streator, Ill., November 20, 21 and 22. "The object will be to foster the feeling of fraternity among those who are in the main like-minded concerning the fundamentals of religion, though differently named, and to see whether it is not possible for such forces to unite in a systematic and well-directed propaganda, in the interest of humanity, and in quest of knowledge, justice, love and reverence. All societies in sympathy with this object within the state are requested to send delegations of three or more, and all individuals throughout the state who are interested, are invited to come. A program which will consider vital questions of the present day is in course of preparation and will be duly announced."

The opening address will be by Dr. H. W. Thomas, at 8 p. m., November 20th. The next day (21st) reports and business will occupy the forenoon, and at 2 p. m., Rev. C. F. Bradley will discuss "What the Church Can do Toward Solving the Present Social Problem;" John E. Williams, of Streator will follow, representing the laboring man, and Col. W. P. Read, of Chicago, representing the employer. Rev. Thomas Kerr, of Rockford, will speak on "What a Liberal Church Can do for a Community." In the evening there will be addresses by Rev. F. E. Dewhurst, of Indianapolis, on "The Change of Front on the Part of the Churches from Theology to Sociology," and "The Claims of the Future," by Rev. J. Lloyd Jones.

The program for Thursday, November 22, will be as follows:

10 a. m. "What Can we do Together?" by Rev. R. A. White, of Chicago, Universalist; Rev. Joseph Stolz, of Chicago, Jew; Rev. W. W. Fenn, of Chicago, president of the Illinois Unitarian Conference, Unitarian; Rev. R. B. Marsh, of Peoria, Independent.

2 p. m. "The Unchurched: What can we do for and with Them?" Introduction

by B. F. Underwood. Discussion by Rev. A. W. Gould, chairman of the General Missionary committee; Rev. J. L. Duncan of Streator; Rev. A. N. Alcott, of Elgin and others.

3 p. m. Business.

8 p. m. Social reception.

A FREE COURSE OF LIBERAL LECTURES.

A course of liberal lectures under the auspices of the American Congress of Liberal Religious Societies will be given in towns not too far from Chicago. The following persons have already consented to speak in the course:

A. W. Gould, "The Future of Religion"; R. F. Johnson, "Is There Need of a Liberal Church?" J. L. Jones, "The Parliament of Religions and What Follows"; H. W. Thomas, "The New Theology"; B. F. Underwood, "Religion From the Standpoint of Science"; R. A. White, "The Untouched Remnant"; Celia P. Woolley, "The Thought of God."

The only charges will be the traveling expenses of the speakers. Places desiring such lectures are requested to address A. W. Gould, Chairman of the Missionary Committee, 175 Dearborn street, Chicago.

INTEREST IN THE JOURNAL.

Ellen F. Johnston: THE JOURNAL continues to be my ideal of a spiritual paper.

Chas. C. Mead: Being 81 years of age this month I may not count on more than six months ahead for the future of life here. . . . I am greatly pleased with the work on the paper of yourself and wife. The scientific spirit which pervades your contributions to the literature of Spiritualism is of inestimable value at the present time—indeed at all times. Do not tire in well-doing. If Dame Fortune had been more kind to me, then how happy it would make me to send you a more substantial evidence of my appreciation.

John Blatherwick: I consider it the best of the spiritual papers; the most philosophical, scientific and reliable of them all.

Fred Neudorf: THE JOURNAL is the only paper I enjoy reading.

C. Surles: I cannot do without THE JOURNAL.

F. E. Knight: Sorry I haven't time to express in detail my appreciation of the various features of the present JOURNAL—some of them new since you took charge—but will simply say it is the only thing outside of the daily papers that I have time to take to read.

J. M. Westfall: I cannot get along without THE JOURNAL; go on with the good work. The paper is splendid under your administration.

Wm. Gardner: I can cheerfully endorse all the good things your friends and correspondents have said about THE JOURNAL. I have taken it many years.

Hans Mettke: I enjoy THE JOURNAL very much, having learned and profited a great deal through its perusal and study.

Sarah Eves: I cannot do without THE JOURNAL.

Mrs. L. W. Bonar: I highly prize THE JOURNAL and have taken it for twenty-five years and intend to take it while it pleases me so well.

Mrs. J. A. McKinney: I can hardly do without it.

A. J. Gandon, New South Wales: I am a constant reader of your JOURNAL, and desire to add my humble testimony to its great value as an educator in all matters of psychical research.

Elizabeth Misner: I cannot think of doing without THE JOURNAL.

Geo. S. Barnsley, M. D.: As usual in renewing my subscription I have to express the gratitude which I have for the many instructive articles.

C. J. Perkins: I have read THE JOURNAL every week since some three or four years before the Chicago fire, and do not care to be without it.

Dr. F. Worth: I cannot do without the RELIGIO even in this "hard times" year.

Mrs. I. T. Bryan: We enjoy THE JOURNAL very much and always look forward with pleasure to its coming.

Miss H. F. Lawrence: Allow me to say that THE JOURNAL seems to me quite the best that is published in the interests of modern Spiritualism and I would like to express my indebtedness to Mrs. Underwood for the admirable contributions she has given. The whole tone of THE JOURNAL has become elevated to a calm, dignified statement of splendid facts, which must be a great satisfaction to both the editors and the delighted readers of the paper.

Joseph Smith: I am greatly indebted to THE JOURNAL as an educator of the truth and getting mankind out of the old rut of fossilized theology.

The expressions of the pulpit, or the expressions from the desks of liberal societies in regard to the relation and rights of capital and labor are, generally speaking, not of great value, for the reason that they are influenced by the element which pays for the preaching. A minister supported mainly by millionaires or men of wealth, speaks from the standpoint of wealth; a minister whose congregation is composed of mechanics and laborers talks from their point of view. But few ministers do or can, and retain their positions, speak independently—"hew to the line, let the chips fall where they may." Those ministers who honestly try to deal with the subject impartially and fairly are almost sure to offend either capitalists or laborers, or both. The result is a vast amount of talk from the pulpit on this subject that is so general and indefinite as to be of no practical help to either one or the other. Those who avoid discussions of the subject and merely repeat and enforce the general precepts of morality, pursue the safer, though not a courageous course. What is true of the pulpit is true of the religious press generally.

We have still a few copies of the entire series of addresses delivered before the World's Fair Psychical Science Congress—the most remarkable papers, perhaps, of all the Congresses of the Exposition. They were contributed to the Congress by invitation of Col. Bundy, Dr. Coues, Mr. Underwood and Dr. Hodgson by persons deemed especially competent to throw light on the subjects treated. Some of the most eminent thinkers of Europe and America are among the contributors. The entire series will be sent postpaid for \$2 as published in THE JOURNAL, the official organ of the Congress.

Mrs. M. E. Williams, of New York, a materializing medium was exposed last week at the house of the Duchess of Pomar, Paris, by the editor of La Revue Spirite. Dolls and wigs were seized. Light, of London, has published a full account of the affair, repudiating the woman's claims to mediumship.

Mrs. E. T. Stansell, (74 Gilsey House, Denver, Col.) to whose remarkable powers in psychometry and healing, we have received several testimonials, has been requested to establish classes for experiments and instruction in that city.

Send to THE JOURNAL for any book that you want and if it is obtainable your order will be promptly filled.

MAGAZINES.

The Journal of Hygiene and Herald of Health, edited by Dr. M. L. Holbrook, keeps up to its high standard. Prof. E. T. Bacon's "Our Colds and What to do With Them," and Fraulein Leffer's article on "Nut and

Fruit Diet," contain valuable teaching. Mrs. Lizzie Cheney Ward discusses "The Ethics of Clothing," 46 East 21st street, New York. \$1 per year, single copies 10 cts.—The November number of The Non-Sectarian contains several excellent articles. Rev. F. W. Betts points out "The Responsibility of Society for Crime," and Prof. James T. Bixby Ph. D. writes on "The Affirmative Side of Evolution Philosophy," proposing the adoption of the "Apprehendists" in lieu of "Agnostics." W. Harvey Lawton has a sympathetic article on Voltaire under the title of "An Eighteenth Century Reformer." Non-Sectarian Publishing Co., 813 Chestnut St., St. Louis, Mo. Yearly subscription, \$1; single numbers, 10 cts.—The November number of The Unitarian opens with a sermon by the late Dr. David Swing, and contains an appreciative sketch of his life. W. E. P. Powell criticises the book by Mr. Kidd which is attracting so much attention, and says that "what we need is to demonstrate exactly the opposite of what Mr. Kidd affirms." Geo. H. Ellis, Publisher, 141 Franklin St., Boston, Mass. \$1 per year, single copy 10 cts.—The Chautauquan for November has the usual varied contents. Two of its articles, "Development of Steamships in the Nineteenth Century," and "Leaders of the House of Representatives," are well illustrated. "Social Life in England in the Eighteenth Century," by John Ashton, and "The Value of Geological Science to Man," by Prof. N. S. Shaler, may also be mentioned. New York Bible House, yearly subscription \$2.—The Arena in its November number has an article by Rev. W. H. Savage on "The Religion of Emerson," with an excellent portrait of the philosopher. Other articles are "The New Slavery," by Hon. John Davis, M. C., "The Relation of Imbecility to Pauperism and Crime," by Martha Louise Clark, and the first part of the editor's "The Century of Sir Thomas Moore." The Arena Pub. Co., Boston, Mass. Per annum \$5, single number 50c. In the Season for November the large colored plate, with six figures, gives a beautiful cluster of designs, and on it will be found a beautiful costume for elderly lady, and one for a little Miss, with four other seasonable designs. On plate 1077 a long mantle is given with moire trimmings. On same plate a new Promenade Costume, handsomely trimmed in jet, is shown. Over one hundred handsome styles for Ladies' and Children's Garments are given; besides, the many diagrams and descriptions are very plainly shown, making the reproduction in material a very easy one. The International News Company, 83 and 85 Duane St., New York, N. Y.—It is plainly a labor of love with Dr. Hale, which he undertakes in the November Review of Reviews, to sum up the life and charm of the late Oliver Wendell Holmes. As a close friend and ardent admirer of the dead poet, and inspired, as he was, by the same intellectual atmosphere, Dr. Hale is, perhaps, of all men, the most worthy to give here the first comprehensive and authoritative account of the Autocrat's work to appear in the magazines. There are several portraits of Dr. Holmes and illustrations of the scenes which surrounded his life. "How Our Lawyers Are Educated," by Mr. L. R. Meekins, points out many glaring abuses, and suggests practical improvements. "A Tragic Sequel to Ramona," by Edward B. Howell, calls attention to certain specific errors in our Indian reservation policy.

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THE RELIGIOUS AND PHILOSOPHICAL JOURNAL

TRUTH WEARS NO MASK, BOWS AT NO HUMAN SHRINE, SEEKS NEITHER PLACE NOR APPLAUSE: SHE ONLY ASKS A HEARING.

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Publisher's Announcements, Terms, Etc, See Last Page

THE OPEN COURT.

PRAYER.

By J. O. WOODS.

No materialist can believe more firmly than myself in the orderly cause of nature according to fixed laws but I differ from him in its constitution. He believes it to consist of an organization outside of himself that is insensible to spirit influence. He believes he becomes acquainted with it through his senses but cannot tell how as it is unthinkable. Prayer is absurd from his point of view, though an instinct of humanity.

The spiritual theory teaches that the universe stands as a system of thought evolved through man's consciousness so that its elements are integrated in his constitution, or exist in an infinite mind with which he is en rapport and is therefore plastic to spiritual energies. But spiritual laws are as fixed as nature's, for spirit laws are nature's laws. There is no force but spirit.

What in truth does man know of matter as an entity? Take for instance the combined elements oxygen and hydrogen that compose water. As steam it is dry and invisible and immensely powerful; as vapor it is soft and powerless, as a fluid it is unshakable; as ice it is transparent and solid; as snow it is like swan's down; in the vegetable alembic it is turned to wine and innumerable juices. Who knows the limits of its metamorphoses? That matter is composed of atoms and molecules is mere hypothesis. No one pretends to have seen one of them; why not assume at once that they are points of energy manifesting themselves intelligently and hence subject to prayer.

"Prayer is the soul's sincere desire." Following the analogy of natural law which is indeed spiritual the desire is a nucleus about which sympathetic favorable energies crystallize and so create an answer to the prayer or desire. If the prayer be for elevation or enlightenment, the clear conception of the point to be attained coupled with the earnest desire for it and the hungering will surely be satisfied. As in athletics the proper exercise of the muscles is surely followed by their strengthening, so are the powers of the soul increased by prayer. Such is common experience.

Prayer for another person is as surely effective as mesmeric or hypnotic influence. Telepathy and thought-transference are well established facts and like mental operations take place in prayer. If earnestness and faith it will be reinforced by spiritual powers.

Prayers to affect natural phenomena (so-called) are not unphilosophic. Natural scientists maintain that every atom of matter has power in the universe. To be moved the universe must change to restore equilibrium. If one atom of matter can so affect

the material universe is it unreasonable that an active human soul should stir the spiritual universe upon which the material depends. As the waves of a pebble dropped into the ocean break upon its remotest shores, so a human feeling stirs the universal spirit ocean. As natural phenomena are the effect of spiritual operations, it is not at all unphilosophic to believe that prayer may affect them.

It is true that natural laws are so firmly embedded in the human constitution and so consonant with its least interest that it must be very difficult to cause sincere desires to oppose them. Gravitation, sunrise and the procession of the seasons have become so integrated in our nature that we can hardly imagine one praying to have them changed. It would indeed be temerity to do so, as the present order is so beneficent the spirits of the universe would resist changes; while nothing is impossible to spiritual power it is far wiser to pray "Thy will be done."

In this discussion no account has been made of self-hypnotism, or the power of creating, or inducing in our consciousness the ideas or impressions we strongly desire. Many spiritual phenomena may be attributed to this cause. People often see what they strongly wish to see. Life is filled of self-delusions. Lovers see in each other qualities that other people do not see. As a man thinketh so is he.

Though millions testify to the efficacy of prayer the devout may well be shocked by the flippant mouthings often called prayer. There should be a realizing sense that the kingdom of heaven is within us and not beyond the sky in some far off place, that the Divine spirit is in the subjective or subliminal part of our nature; that it is about, through us and in us all; that we live and move and have our being in it; that it works ever for our good and that it is not a light matter to invoke it. It is far better to accept the divine order of things and say "Thy will be done." All things work together for good to those whose hearts are right and such hearts will only utter right prayers.

IMPRESSIONS OF SWITZERLAND.

By ISABEL LOUISE JOHNSON.

The journey from Paris to Geneva in September was a constant series of pictures. The little canals with their boats and dwellers within them, the cattle looking like the Jersey and Alderney cows which we see in our land, women working in the fields, hills and plains with sheep and goats grazing upon them and as we neared the Jura the influence of Swiss architecture upon the less picturesque French. The dull tints of the roofs gave one a feast of dull shading from the terra cotta to the sombre browns. Everywhere things looked thrifty. There were beds of streams which showed their dry pebbles, but vegetation looked as if it gave comfort to the owners of the tiny gardens, and wonderful was the variety and the quantity of each crowded into small patches. Not a shiftless scene such as one constantly views in Ireland or New England.

Night shut out many glories of the Jura, for it was half-past eight o'clock in the evening when Geneva was reached. The heat alone prevented my lingering over five days in a city which had such a

peace pervading it as I had never felt in any other city. The dwellers were ready to give one information even going out of their way to do so. A woman would wheel her baby's carriage in an opposite direction to point out the way. A man leave his horses to wander off to try to tell the situation of the postoffice, and a woman in striving to send a stranger to the desired place would risk her life in the street. At a fruit stand the exact change was given and the porters were alert to help tourists without being asked to assist them. The city offers diversions combined with instruction. The buildings and gardens open to the public are under the protection of the citizens. Such a principle cultivates most surely the spirit of protection and makes each individual feel a personal interest in the city. The many fountains are frequented by little children who use their mouths for drinking cups, or by other children accompanied by adults who carry drinking vessels. The horses look fat and you hear no cracking of whips.

There was a Belgian Exposition early this month in Geneva. It had the air of having been open many days and here evidently was a move to make Belgian manufacturers more popular. Switzerland is not a manufacturing country and is very dependent upon the sale of articles from other lands. Many Scotch, English and American products are sold in Geneva shops. There were lottery tickets sold for a franc in the picture gallery at the Belgian Exposition. The claim was the encouragement of art. Several pictures and two or three small pieces of statuary were entered for the lottery. At the L'Athenee there was a lottery ticket given the visitor to the art gallery.

Mount Blanc was not seen to advantage, and I was glad of the refreshing sail on Lake Geneva to Lausanne. Damp and cool weather prevented sights of the mountains being enjoyed; but one clear day gave me views of the Savoy Alps, of the Jura mountains in the opposite direction, while nearer the Savoy mountains the heights of the Bernese Oberland were visible. The trip to Villeneuve from Lausanne was broken by a landing at Territet from which town the little electric train offered a grand view from its top as it moved to Chillon. From Chillon a walk to Hotel Byron and a luncheon of an ordinary sort eaten from ware marked with Byron's youthful head sent me on foot to Villeneuve where the boat was taken for Territet. There again a seat high on an electric train was chosen and the towns of Montreux and Vevey seen earlier in the day from the lake presented another view from the higher perch. Even glimpses into bed-rooms were given. Women were washing by fountains; girls were rubbing clothing with little brushes by the spurting water and the mountains were constantly in view. Just as I returned to the pier at Territet a squall struck the lake. Soon after settling myself upon the lower deck of the "Major Darvel," the waves sprayed some of us, driving every woman save myself into the cabin. Not long after I was forced to follow the example set, and it was far from jolly to smell the smoke from the many smokers who strove to be gay, while women looked sea-sick and the waves beat against the windows, making their entrance under one of the doors and through the port holes. Before we reached our des-

tion part of the cabin floor was under water. The green of the lake was a change from the deep blue of the morning; the mountains looked brown, and I ceased to think of longing for another fine view of the Dents du Midi such as I had had in the morning, for sea-sick qualms made me long for the railway station. The joy of the morning was gone! There was no more looking at little vineyards along the shore, contrasting the different villages in their situations and quaintness; no bright lights and placid scenes, but turbulence without and turbulence within.

At Lausaune I found a good dinner awaiting me. Dear, unique Lausaune with its many hills and numerous stairways! Birds rest promiscuously upon the museum statues or upon the figures at the fountains. They seem tame and come quite near to you, as if they were under the guardianship of the citizens, just as the gardens, the fountains and the buildings are. There are no horse cars or "busses" in Lausaune, although it is the seat of the supreme court. Carriages with horses are not seen in great numbers, and the horses are driven without check reins. Three days in the week are market days. The market is in the streets. Certain ones are shut off from the passage of wagons and carriages, and the fruits and vegetables in baskets of multi-orm shapes are spread upon the sidewalks and upon the street. They look very tempting. Strawberries, blackberries and other small fruits lying among green leaves and often in dainty baskets. Some of the vendors sit upon the sidewalk. This is the market—without a shelter, other than the market-women bring with them. Winter finds them in this market and they prefer the busy part of the town under these conditions to a building away from the closely placed dwellings and shops, fearing smaller sales. A cow harnessed into a long wagon and driven by a young man who had by his side a young woman was to me one of the new features of Switzerland. A man with a dozen gentle goats drove them about the town and sold the fresh milk warm and foaming in cups. The people fed the animals, even throwing down bread from their windows to them.

There was a fine collection of shells given by M. Charpentier in the Natural History Museum, and the favorite painter of the Vaudois was largely represented in their little gallery. The place teems with interest and a week's stay made me fond of its simple and noble attractions.

Berne's chief charms to me were the quaint clock and the bear pits. Not that it did not attract me in other ways, but a few hours gave me only opportunities to see exteriors. The Natural History Museum looked alluring; but with heavy hand luggage and the past experiences of luggage handed in through windows and taken from the platform by its owner, unless one wished the bother and expense of booking it, I decided to push on the journey. The first day of my stay in Interlaken I busied myself with finding my belongings from among the various parcels, observing the town and attending the afternoon and the evening concerts at the Kursaal-Garten. It is now afternoon and I am enjoying the music there. The day is rainy and the little tables nearer the orchestra are not used. English and Germans have been taking their afternoon tea, smoking, and drinking beer upon the broad and huge piazza from which open salons. For 50 centimes one has the benefit of good music. The orchestra is composed of about twenty-five musicians whose little house with a brilliant Prussian blue tinted interior looks very striking; but seen through its open front when the lights are bright at the evening concerts the effects are unique. The almost ethereal effect produced by the musicians is a direct contrast to the heavy color of the day. A maiden in the Bernese costume waited upon those who sat in the garden last Tuesday night and the fireworks filled the intermission to the delight of many. The effects were very pretty and some of the designs quite grand, although not quite so magnificent as those seen at Versailles on the fete of St. Louis. At one end of the piazza is a diminutive trotting park;

an adult's plaything. For two francs one bets upon a horse, takes a number from the edge of the tambourine which is pushed toward him on a long stick to receive the francs, and when the race is finished the winning number is called. It is a study to watch the faces rows deep about this miniature race-track. I thought the holder of the winning number received money, but of that I was not sure.

Wednesday I encountered a couple from London who were making a trip to St. Beatenburg. Having landed with them from Lake Thun they kindly permitted me to join them, and I had a glorious day. They had been often among the Swiss mountains and knew the various peaks and were eager to point them out to me. We saw the Wetterhörne with two distinct pyramidal caps of snow upon it; the Mönch, Elger, Wengrealph and others from St. Beatenburg. We walked from the funiculaire station to Hotel Alpenrose where we refreshed ourselves. Then we drove back to the station and descended to the lake, taking the boat to Thun. It is said that no two hours are alike in Thun and it seemed so. We looked upon walls reared in the eleventh century and upon half obliterated ancient sun dials. But best of all was the clear view we had from lake and shore of the mountains. My companions said they never had seen them so distinctly. For two days I have hoped for suitable weather to see the grander view from Schynige Platte. Tuesday afternoon with the aid of my alpen stock, I climbed for fine views; but the haze cut me off from much pleasure. They were haying at St. Beatenburg and a curious sight it was to see a man with a huge cloth folded cornerwise over a big load of hay; he acting as cart and horse. The dogs and men work together pulling carts in these streets, and the canines start with a tug, as if ever ready to do the hard part of the work. Sometimes the women and the dogs pull heavy looking little carts. Women come about with lace to sell. This morning a woman with a load of berries stopped at the hotel; I bought a little basket of strawberries. They were small like the berries of a New England field, but lacked their delicious flavor. The fields look as green as ours in June. One has only to look up, then down, to think herself in two extreme climates. An omission is to make no mention of the glaciers. It was a life longing to see one, and like many another long sustained desire, they were a disappointment, for they were well covered with snow, and were far less grand to look upon than were the mountains.

INTERLAKEN, SWITZERLAND.

IS IT RIGHT?

BY THOMAS HARDING.

When we admit the entire claim of the Spiritualists the question still remains "Is it right from the moral point of view, to try to induce the spirits of the departed to return?" It is admitted that those who have experienced the change commonly called "death" are more favorably and happily situated than they were before. Is it right for us to invite them to return to a less happy condition merely for our own satisfaction? Those who have emigrated to Ceylon could scarcely desire to return to Labrador, unless there was some important end to be attained by doing so. Would we be justified in encouraging them to return unless we had some good and justifiable motive? The word "ought" expresses the moral obligation; ought we or ought we not to seek communion with departed or spirit friends through "mediums" who make a trade of mediumship, regardless of every consideration save that of financial advantage to themselves? I think we ought not.

There is a wide difference between seeking after spirits and holding ourselves in a condition to receive hospitably when they come. The fact should not be forgotten that on first returning the spirit experiences over again the pains of dissolution and it often happens that these are repeated before the communicating one can come back without passing through the agonies of the death struggle, although

in the exercise of a high morality he may refrain from inflicting pain on us by informing us of it. It has been said that "Fools rush in where angels fear to tread."

The terms "loved ones," "dear spirits," "blessed angels," and so forth are often applied to spirits, real or imaginary, might we not ask the question "which do we love the better—the spirits or ourselves?" I fear that an honest answer would bring a blush to many cheeks. To hold ourselves in readiness to receive our friends, to be prepared to receive them, to open our doors and our hearts to them at their approach is our duty to our earthly relatives, but we would not be justified in drawing them from their more happy homes—perhaps at expense and inconvenience—for the mere satisfaction of our selfish curiosity or individual gain.

There is much in Spiritualism which no Spiritualist understands; modesty would become them. The condition of spirits in their world cannot be comprehended by mortal intellect; they should not be too assertive. There is something higher than angels; they should not tarry too long on the way side. To reach the good they must continue the journey. Indulgence in the boisterous exultation of "we know it all!" will not bring wisdom or lasting peace.

The better class of "spirits"—like the better class of men and women—are gentle and unobtrusive, making no flourish when they do good, they do not seek notoriety or verbal thanks and compliments, they care not to give names to distinguish them from others, but as recipients of the Divine power. They impart freely as they have freely received. They are fellow servants, but Spiritualists prove worthy of such fellowship by a close imitation of their unselfishness and self-denying generosity. The "angels" will not conciliate error or strive for victory over opposition for mere praise and glory. They perform their whole duty and leave the result to be determined by the omnipresent "I am" in which all live, move and have being.

One night my wife sat pillowed in a low rocking chair, for she was very unwell. I sat near her, there was no one in the house only we two and we were silent and not thinking of any thing in particular when her feet were raised from the floor and her limbs straightened out, without the slightest volition on her part. Then the chair began slowly to rock back, back until her head and feet were on a level and the chair rested upon the back joints of the rockers. It remained thus poised and as motionless as a rock for twenty or thirty minutes, utterly violating every law of gravity and then it was set forward again slowly and her feet lowered to the floor. I described her sensation to me, she said, my nervousness seemed to have passed away, I felt that perfectly safe, my feet seemed as though resting on a soft cushion and a stream of something "mystical" she supposed, poured through her frame, reaching at her head and passing out at her feet. I sat all done in silence, quietly, gently, kindly, the movement gave her relief and she was restored to her normal condition.

Where is the man who would not forget his criticism and welcome to his home such visitors who come in silence, impart their best and retire in silence as they came. Unhappy such experiences have ever come to us, as we sought for them we were always either disappointed or disappointed.

But again I ask, is it right to seek after spirits to bring down to our level those who enjoy which we know not of, merely to satisfy our craving for "a communication." I do not know, but that, like all wrong doing it brings punishment to the offenders.

Nearly twenty years ago I said, in a column to THE RELIGIO-PHILOSOPHICAL JOURNAL, that time would come when it would be found that occurrences then attributed to spirits were by causes nearer home. But after we have given the credit possible to those "home" causes, still remains much which no sane person is unexplainable on any hypothesis short of Spiritualism, and being a believer in the pos-

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fact, of spirit return, I enter my protest against permitting our self-love to dominate our spiritualism.

We judge an institution by the character of the chiefly composing its membership—and we respect or disrespect it according to the worthiness or unworthiness of their methods and practices. It is not the few but the many who give American Spiritualism its character before the civilized world. Are there not many who fully believe in the central idea of Spiritualism who decline to be classed as Spiritualists? and this notwithstanding the long list of noble names which she displays of those who have hesitated to identify themselves with American Spiritualism? What is the cause?

If the mass of the Spiritualists approached their "ideal" in a reverent, or at least in a thoughtful, self-forgetting spirit, the world would soon change the estimate of Spiritualism, and more respectable people would feel that they were morally enriched by identification with it. The self-seeking impulse gains and demoralizes every cause where it gets a foothold, while generosity ennobles everything it touches.

That there are thousands in its fold who deplore the self-seeking spirit, I feel convinced (of course the above strictures do not apply to such), and I hope that they and all who desire to advance the great cause of human well-being, will assist in awakening American Spiritualists to the necessity of asking themselves frequently and answering honestly "Is this right?"

STUBBS, MICH.

THE SOURCE OF SOCIAL WAR.

BY M. C. KRABUP.

IV

The theory which sees in man's mental relations to his language the fundamental source of social wrongs and seeks the remedy for society's diseases in accordance with that view, may readily find the charge of being far-fetched laid at its door.

In reality, it does not matter as to ultimate results how fine-spun, delicate and debatable a theory is, if after all it is fallacious. A fool is no less a fool for being ingenious in his foolishness; only he is more nearly incurable. If this "conceptionist" theory of government cannot be made to appeal to the average intelligence like socialism, single tax and the rest of revolutionary isms which take their starting point from certain imaginary and abstract "natural rights," it might seem as if it could never be realized and would therefore be open to the charge of being impracticable. A very serious charge. And at this point it must be admitted that it would be a hopeless task, indeed, to make the multitudes understand and realize how much wiser they are by their primitive conceptions than by the language in which they seek expression. Even the wisest, who are aware of the danger, are continually being tricked to false conclusions by the sound of their own words which carries them in a flux of slipshod associations past much-needed examinations of facts and into a thousand errors.

No reform of social institutions could therefore at present be expected as the fruit of even the most general discussion of our mental relations to our terms of expression in language.

To set those relations aright will be the work in which statesmen and philosophers will join hands in the next century.

But, fortunately, the State whose institutions are in accordance with this theory, may be judged, approved of and voted for by the multitudes from other standpoints than that of a radical understanding of its scientific correctness. It has advantages that are more conspicuous. It obviates the possibilities of legislative corruption by reducing legislation to a minimum, those of municipal venality by locating responsibility and removing the barriers of legal technicalities; it initiates every citizen in a complete comprehension of the institutions in whose shade civilized existence is carried on, and it compels private

enterprise and individual ability to respect the rights of others and be governed by conscience in all acts. It allows no wrong to grow into a great ulcer—at whose surgical removal the body politic, social and individual, must subsequently suffer. It corrects its own mistakes continually and provides an untrammelled development of everything, which is human without being inhumane. It makes it impossible for any one class of persons to make binding rules for the conduct of others, or to arrogate to themselves the decision of what is good for the people, and it makes it possible to glide without friction from the present order of vested rights and of property distribution into one that is healthier and more democratic by the imperceptible gradations of a just growth regulated by the whole people's natural conservatism and a gradually broadening sense of justice.

Keeping in mind that on all points that which there must be guarded against, is the delusive reasoning resulting from repeated transmission of abstract and unverifiable terms applied to the regulation of an actual and concrete condition which can be fully appreciated only by direct observation—the institutions of the future State present themselves in a rough and insufficient draft, about as follows:

The State is divided into municipal districts, which are also judicial districts. The grown population of each district elect a mayor to govern with discretionary powers under few and simple legal restrictions imposed by the State government. He continues to act until a successor is elected. He appoints all officials required for the proper transaction of public business and also appoints the requisite number of men to act as one or several commissions of arbitration before whom controversies between citizens shall be taken with a view to conciliation before they may go into the courts. He also appoints the personnel of chambers of testimony, where all testimony incidental to litigation shall be offered and formulated. Each judicial district elects a number of men, say twelve, to act as judges.

Irjunctions and similar expedients are extra-judicial and are at the discretion of the mayor. If directed against the mayor they are at the discretion of the governor.

In litigation the opposing parties, each, state whatever they want to state, subject to fine for irrelevant or ambiguous verbiage, and offer testimony as they please under the guidance of the chambers of testimony, which may make marginal annotations in the transcripts. All pleas are written (printed) and all testimony is in writing also, and security is to be given by plaintiff for the total cost of taking and transcribing the same in quadruplicate.

The defendant has a brief limit of time, say thirty days, in which to complete his testimony and plaintiff two weeks additionally for rebuttal, at the end of which period the case is sent for trial, the parties making whatever statements that they deem proper in regard to absent witnesses and like matters. The case is sent for decision to one of the State's judicial tribunals of elected judges, the particular district to be determined by a system of chance, drawing lots or some similar process.

The members of the tribunal before which the case comes, consider its merits, taking in due consideration the action had before the commission of arbitration, which action accompanies the case described in a separate document prepared while the parties are before that body, and they also use their judgment in regard to the annotations made by the chambers of testimony. They may decide that the litigants, especially defendant, shall have the privilege of furnishing additional testimony, or they may declare themselves incompetent to judge and have the case sent to another tribunal, but ordinarily they will state what shall be done to finish the case, and in their decision they have latitude to choose any expedients of redress or punishment or both, which it is in the power of the state to enforce.

An advisory law will recommend certain rules to be followed, such as assessing the cost of the case against the party who is most deeply in the wrong,

assessing fines for unnecessary litigation and irrelevant, emotional or other unjustifiable manner of pleading; it may also point out the limits of intelligent enforcement of decrees and otherwise assist the judges to full realization of their responsibilities. Such a law shall, however, on no point be mandatory or prejudicial against the justice of any decision reached by one of the judiciaries. When a case is decided, it is sent back, with decision attached to its home district and its decrees enforced by the Mayor. All decrees must be unanimous. There is no appeal.

If by death, resignation or other causes the judiciary of any district is reduced to a number of, say eight, judges, the population elects a full tribunal again, at the call of the Mayor.

A new election of judges can also take place when a stipulated minimum number of citizens demand it and give security for the cost of the election at a legally fixed rate per vote cast, the total amount of the security to be determined by the Mayor. The total actual cost is to be forfeited to the district treasury in case of the re-election of more than, say, eight judges of the old tribunal.

New election of Mayor takes place when demanded by a minimum number of citizens (the minimum to be fixed by law for each district with a view to its number of voters) who give security for cost to be perfected in case of the old Mayor's re-election.

The Mayor determines his own pay and that of his functionaries; he publishes a weekly paper that gives information of official acts, the plans and progress of public works, public accounts and similar matter. The subscription price of the paper shall be fixed by law for each district. In the interval between the announcement of an election and the election, the pages of this paper shall be open for mayoralty candidates to declare their ideas at cash space rates fixed by law for each district, the cost to be refunded in case of election.

The elected judiciaries have jurisdiction over civil and criminal cases alike. They appoint the requisite number of Justices of the Peace and the Governor of the State appoints one man to sit with each Justice of the Peace, forming courts of two before whom all arrested shall be taken within twelve hours. They decide on liberation or continuance and severity of arrest, and judge police cases subject to appeal. The Mayor appoints a public prosecutor to attend to criminality, but citizens may prosecute as well, if they choose, taking the consequences of their act and furnishing security for cost and possible damages, arrests and bonds to be decided on by one of the peace courts. Such private prosecutions go before the commission of arbitration like other cases. The sharp distinction between civil and criminal cases of action is effaced. The final judicial decision may punish the prosecutor.

The mayor may be impeached after a new election has been properly demanded, and his case placed before a tribunal composed of, say, twelve mayors and, say, twelve judges selected by the Governor of the State by a system of chance. Their decision shall be enforced by the Governor.

Matters of probate and all succession to property mortis causa are arranged by a peace court's appointment of a public administrator responsible for his acts to the courts of selected judges.

The election of the Governor of the State shall be made by the mayors and the elected judges, each vote counting in proportion to the number of votes by which he was elected. The election shall be held in the chamber of testimony in each district, simultaneously, and a new election shall be held when a legally fixed minimum number of judges in conjunction with a legally fixed minimum number of mayors make the demand in a legally prescribed manner.

It shall be the State Governor's duty to govern the public school system and penal institutions as well as to cooperate with the mayors and other states in public works, administering the State finances within the limit of a budget passed by the legislative body, which assesses each district its share of State expenses to be collected through the mayor.

The legislative body is composed of men elected

by unanimous vote of Mayor and judges of each district in numbers corresponding to the votes cast at the last previous district election. They convene on a certain date of each year and at the call of the Governor and receive a fixed compensation per year.

The Governor publishes a monthly paper containing accounts of State matters, the State budget, as proposed and passed, repeated in each issue; and the paper is open to communications from Mayors and judges.

All the details of a governmental system of this general character, in so far as they need be and can be specified, may be stated unmistakably in twenty ordinary book pages, and all the legislation needed to regulate its operations may find adequate expression in fifty pages, but it is hardly necessary to go into further details in this article or to enter on any defense against anticipated objections to the system.

It is balanced by insecurity, as it were, more securely than the present system is balanced by formulations of law. I only wish to suggest in conclusion that the approach to a system of this general character may be made without abolishing at once all of the present forms of courts, which will remain necessary for some time—the duration to be fixed by law—in order to determine the status of vested rights from which as a basis the new order should begin to become operative.

The matters of police protection and the Governor's means for enforcing his authority have not been mentioned in this sketch, not because they do not find their appropriate place in the system, but for lack of space. For the same reason all mention of the forms of national government and the relations to national government has been omitted.

FROM THE ARABIC.

WILLIAM FRANCIS BARNARD.

Regard thy fellows, dead, with kindness;
Forget their sins, and pity their distress;
Give to their virtues deeds an ample praise;
Doubtless their lives were sweeter than their days.

E'en thou, thyself, wilt need when in thy grave,
Some generous thoughts; let this be one: "He gave
Praise to his brothers when they lay in death;
Who suffereth men, him Allah suffereth."

A NEW VIEW OF JESUS.

Rev. Solon Lauer, is giving in the New South Church, Boston, a course of lectures on "Psychical Research." He said in the opening lecture according to the report, that skeptical arguments against the reality of the miraculous powers ascribed to Jesus and the apostles as well as to saints of the early church, are now being combated by a new line of evidence, strictly scientific in its character.

We have found, said the speaker, that many of the powers ascribed to the early apostles of the church exist in human nature to-day in a more or less developed form; and that so far from being incredible, the miracles of healing reported in the gospel record are rendered extremely probable by the actual experiments of French and German physicians in the practice of healing by suggestion. The fact that these alleged powers of Jesus and his disciples are possessed in some degree by persons living to-day, is to scientific thinkers, the most satisfactory proof of the authenticity of the gospel records. The study of psychical science will place Jesus in the category of nature, so far as the exercise of miraculous powers is concerned; but it will leave him still the same divinely illumined soul, living and moving and speaking on a plane of spiritual life not realized by any man of our acquaintance. His words will gain a new authority to rational minds when it shall be proven by psychical science that he was not simply a good man and an ethical teacher, as most Unitarians assert, nor a mere pretender to marvelous powers, as is asserted by many skeptical writers. This line of experimental evidence will take its place in the literature of the church to supplement the evidences of Christianity now taught in our di-

vinity schools; and to many minds will be the most conclusive evidence of the genuineness of the gospel records and the reality of that wondrous character, Jesus of Nazareth.

THE PHYSIQUE OF ENGLISH GIRLS.

Several years ago an English surgeon, Mr. Hugh Percy Dunn, contributed to the pages of The Medical Press and Circular the following remarks on this subject: "Few things are more noticeable at assemblies in these islands of 'fair women and brave men,' as the poet says, than the improving physique of the Anglo-Saxon girls. No matter which class is made the subject of inquiry in this regard, the same feature seems to prevail throughout. If Lord's Cricket-ground, for example, be visited at the time of a great gathering of the aristocracy, as on the occasion of the annual contest between Oxford and Cambridge, or the struggle between Eton and Harrow, the one thing that cannot fail to attract attention is the remarkable predominance of tall and divinely fair girls who are to be seen gracefully strolling over the grounds during the intervals between the innings. Then if the scene be changed, and the observer make his way into the ball-room of middle-class persons, the same prevailing tallness of the fair dancers will again meet his gaze. Thus abundant evidence is forthcoming that this is by no means an isolated feature of the maidens of the United Kingdom, but on the contrary that it prevails throughout all classes. Judging, however, from the prominence to which it seems to have attained during recent years, there is quite the possibility that it will develop in time into a racial characteristic. The women of ancient Lacedæmon, we are told, were specially instructed to 'put on' as much muscle and as little clothing as possible. Each of these instructions, however, was given, so to speak, as a matter of business, in view of the warlike virtues which were required to be fostered by the race. But England is not Sparta, and the tallness and good physique of English girls are features which are not wooed as the result, say, of commands from the Secretary of State for the War Department, but are presumably the outcome of healthful exercise, indulged in for the sake of amusement. Thus lawn tennis and other out-of-door games in this country are probably producing an effect upon our race which would scarcely have been anticipated."

A London morning journal in commenting on Mr. Dunn's statements, said: "The general run of young women look upon life as an agreeable opportunity for doing, thinking, and enjoying things pleasant. Children are clad much more warmly and discriminatingly than in olden days; and the girls get the undivided and unqualified advantage of this better treatment. When they have left the nursery, the same improvement in training is manifested. They walk more, they ride more, play games they never used to play, and have many faculties aroused and exercised in them that were wont to lie dormant and unused. The consequence is that the English girls of this generation are not only a lovely, but a splendid race; and there would be fewer exceptions to what is fast becoming a manifest rule were it not that some of them 'fill up the margin' and draw too heavily on their splendid resources. The world contains no more delightful or exhilarating sight than the West End streets of London on a fine morning in winter. Hundreds and hundreds of fair, blonde, splendidly developed young creatures pass by wreathed in smiles, often on the verge of hearty laughter, fancy free, conscious of the sense of full-blooded existence, admirable in gait, fresh as the dawn, overflowing with spirits and fun, the comely robust mothers of the future race of Englishmen."

We have in these facts a reply to the question whether the English race is degenerating. The cause of its actual improvement is to be found in the fact that "during the past thirty years everything which concerns the health of the population, from the cradle—and indeed before the cradle—to the grave, has been attended to with a care, a

knowledge, and an anxiety utterly unknown to the homes, the doctors, the nurses and the kitchens of the past. It stands to reason that women, and especially those of the comfortable classes, have profited by it more than men. For while men nearly always use their powers as fast and as vigorously as they acquire them, and oftentimes faster and too recklessly, the strength that by good food, expert hygiene, more fresh air and more physical exercise has been added to girls, has been stored up, and at any rate not wasted."

CONCILIATION AND ARBITRATION.

When addressing the Y. M. C. A. on the subject of "Conciliation and Arbitration," the Rev. Washington Gladden, D. D., of Columbus, Ohio, said:

"I wish all the employers in America could have listened to the workingmen talk here this afternoon. I wish they might know as I do how much reasonableness there really is in the workingmen. I am a firm believer in arbitration. I think the time has come when there should be war no more. I don't believe in the government spending millions in warships. I believe rather in disarmament. I don't believe in industrial war any more than I do in international war. But slavery is worse than war. I would rather see a man die defending his manhood than repudiate it. Therefore I believe in labor organizations. I firmly believe they are a necessity to the welfare of workingmen."

The object of war is an honorable peace. This is true of capital and labor, too, I believe. This is shown in all strikes. When a difficulty arises and the men strike, or there is a lockout, after weeks or months of contention both sides stop to consider who is right. Why could not this be done at first, and avoid the long contention. I believe it can. It has been done, and the day is at hand when it will be the only method. This industrial dueling will become just as infamous a hundred years from now as the pistol and sword dueling of a hundred years ago is to-day. I can see it in the signs of the times. One of the signs is the conference of this week."

Elsewhere Dr. Gladden spoke on the moral aspects of wage-earning, as follows: "We are all wage-workers. The law of recompense and justice runs throughout the spiritual world. The realm of conduct is just as much subjected to laws as the realm of physics. When a deed is performed it instantly takes its place in the world of cause and effect. Break the laws of physics and suffering ensues. An act of perfidy is accompanied by inflammation of the moral being. When a deed becomes a physical fact it must be treated as such. Thus conduct is subject to the law of wages though the compensation is not paid into a man's estate, but into his character. The truth contained is a tremendous truth and it is one which no man can afford to ignore. Many are in favor of the enforcement of the Mosala law of quantitative justice, but this law of exact recompensation would not work well in the family or neighborhood circle. The agreement of this law is also accompanied by friction in the industrial law. . . . But the realms of quantitative justice and uncalculating ministrations lie side by side. The great question for every man is to decide in which one of these realms he is naturalized. Which to be—a wage earner or a free giver. The rule of wages never brought anything to the highest perfection. The man who has never entered into the realm of uncalculating love has never known what it is to live. This is a solemn truth. Let each decide. In the decision lies the secret of happiness and contentment."

On the same occasion Mr. Joseph D. Weeks, the able editor of The American Manufacturer and Iron World, gave expression to similar opinions, so far as the influence of public opinion is concerned. How far this would be effected, however, is doubtful, in face of the inertness of Mr. George M. Pullman during the late labor troubles. In our opinion any remedy proposed for the present diseased condition of the industrial body politic will be merely a temporary expedient, until the principle of co-partnership between the employer and his employers on the broadest basis is fully accepted.

THANKSGIVING DAY.

Although the times, the state of affairs and the creed in which originated the Thanksgiving holiday have passed away, yet it is well to have the annual observance of the day kept up, not alone because of its religious significance but also for its halo of home and friendly associations—and besides we of to-day are becoming such chronic grumblers that it is well to be reminded once a year at least of what there is in our diversified lots to be thankful for. In these times of financial pressure there are many who at first thought will decide that they have small need of thanksgiving in any direction; Louisa Alcott records in her autobiography that in the days of the family's direst need when the "transcendental wild oats" having been sown, had resulted in a dearth of this world's goods, the brave mother would smilingly reprove the repinings of her young daughters by quoting the oft repeated words of a quaint friend, crying cheerily, "Girls, think on your mercies!" So we all have need at times in the midst of our many-sided worries to be directed to think of the merciful things of our lot.

If in the midst of pecuniary privation, health and strength are ours to work, however hard, until we can tide the crisis over; if sick and suffering, love and sympathy be given us; if trouble and grief overtake us, hope and faith still remain; if our ambitions are momentarily defeated, courage for further battlement is yet strong within us—all these other sides of the story are mercies to be thankful for. To be sure it depends somewhat on our mood of mind and present circumstances, whether we shall be able to distinctly discern wherein and wherefore we have reason to give thanks, but if one is in earnest a little careful mind sifting will reveal some good cause for grateful thoughts. But should one fail to discover any reason why he personally should be thankful it is still within his power to give some one else cause for thanksgiving.

There was a dear and generous-hearted woman who never in all her life of seventy years knew what it was to have a competence or surplus of worldly goods, who used to say "there was never any one so poor that she may not help some one still poorer," and on that axiom she acted all her life. No one asked her aid without receiving it in some form—in service, food, money or sympathy. It was never very much she could give at once, save of her work and loving advice, but however little she had she never refused any one, and in spite of scant means she gladdened more hearts than some millionaires have during a lifetime. So it should be with all of us—then the annual Thanksgiving time would be rich in happy retrospect, for we can always find some few a little poorer than ourselves to help to thankfulness by doing what lies in our power to raise them to a better and happier condition.

The lessons of the Thanksgiving festival do not, we imagine, touch the heart or teach the mind in youth as they do in maturity. In spite of sermon and song the child sees only in Thanksgiving a welcome break in the routine of life, marked by extra indulgence in prohibited sweets and rich food, by a sense of grown-up-ness in the possession and right of disposal of a little pocket-money, and the satisfaction of the greed of selfish enjoyment offered in generally debarred amusements. But the parents who are wise because of their parenthood, will invite to their Thanksgiving dinner and family recreations one or more homeless or seemingly friendless waifs of humanity, and thus by causing thankfulness, will awaken in their children emulation in such pleasing hospitality.

A saddening aspect of this national anniversary comes in the "vacant chair" last year filled by some dearly beloved one who has since been called to spiritual fields of action, but whose departure has caused here hearts to ache, and tears to fall through sense of loss or separation. Tender reminiscences of the lost ones arise as the broken family circle gather round the Thanksgiving board. "He said this"—"She prophesied that"—they say with tender tones and falling tears.

The true believers in Spiritualism, however, from whose home some dear one has been called to other yet unseen spheres of action, though they miss the seen presence at the table, and sorrow for the loss of constant companionship, can yet give thanks for the joy of knowledge of continued existence and progressive life—nay more, for the deep conviction that often on occasions of family reunions on earth, where sympathy of heart and intellect had subsisted between the different members of the family group, it is permitted that the absent return for a brief space, and in the words of Elizabeth Phelps Ward:

"There is no vacant chair. The loving meet—
A group unbroken—smitten who knows how?
One sitteth silent only, in his usual seat;
We gave him once that freedom. Why not now?"

"Death is a mood of life. It is no whim
By which life's giver mocks a broken heart.
Death is life's reticence. Still audible to Him,
The hushed voice, happy, speaketh on, apart."

S. A. U.

THE VEIL LIFTED.*

Such is the comprehensive title of a very remarkable book which has caused much comment in circles not usually stirred by reports of psychic phenomena, the columns of journals devoted to photography containing appreciative notices of this work.

The paper by J. Traill Taylor may be said to be the "piece de resistance." The author of this paper written for the British Journal of Photography, in which it appeared March 17, 1893, declares in the opening sentence "Spirit photography, so-called, has of late been asserting its existence in such manner and to such an extent as to warrant competent men making an investigation, conducted under stringent test conditions into the circumstances under which such photographs are produced, and exposing the fraud, should it prove to be such, instead of pooh-poohing it as insensate because we do not understand how it can be otherwise—a position that scarcely commends itself as intelligent or philosophical." He next alludes to the work of Mumler and of Beattie and Hudson. He suggests the mode in which spurious photographs may be procured. He next mentions "Fluorescence" as something which may with success be employed. A room (visually dark) may be full of the ultra violet rays of the spectrum, and a photograph may be taken in that dark light (sic). Objects in a room so lighted would be plainly visible to the lens of the camera, at any rate they could be reproduced on the sensitive plate, while at the same time not an atom of luminousness could be perceived in the room by any person possessing ordinary or normal vision. Hence the photographing of an invisible image, whether it be of a spirit or a lump of matter is not scientifically impossible. If it reflect only the ultra violet rays of the spectrum, it will be easily photographed, although quite invisible to the sharpest eye. Some very striking phenomena may be produced by the agency of fluorescence. He alludes next to experiments with certain fluorescent substances especially disulphate of quinine which, though to the eye is colorless like water, is to the camera as black as ink. This must be acidulated with sulphuric acid. Other fluorescent substances are mineral uranite, certain salts of uranium, canary glass, alcoholic solution of chlorophyll, aesculine, tincture of stramonium seeds and of turmeric and others still better.

He tells the story of a young lady who had used the disulphate of quinine by tracing a death, head and bones on her face and the consternation which was produced in the minds of the photographer and his attendants, and then proceeds to the account of the experiments which were made in this line. Mr. D. Duguid was the medium who it seems was required to produce the abnormal appearances on the

*The Veil Lifted—Modern Developments of Spirit Photography with Twelve Illustrations—A Paper by J. Traill Taylor Describing Experiments in Psychic Photography. Letter by the Rev. H. R. Haweis, M. A. Addresses by James Robertson, Glasgow, and Miscellaneous by the Editor, Andrew Glendinning.

photographic plates. The author says, "Like the chemical principle known as catalysis they—the mediums—act merely by their presence." He made his own conditions which were cheerfully accepted; used his own camera, a binocular camera and unopened packages of dry plates purchased from dealers of repute. "There were present a clergyman of the church of England, a practitioner of the healing art who is a fellow of two learned societies, a gentleman who graduated in the Hall of Science in the days of Charles Bradlaugh, two extremely hardheaded Glasgow merchants, gentlemen of commercial eminence and probity, our host, his wife, the medium and myself. There was no background. I myself took the plate from the dark slide, and under the eyes of the two detectives, placed it in the developing dish. Under these strict conditions a figure was developed on the plate between the sitter and the camera which is presented in the book on page 29." A discussion followed the address of Mr. Taylor and the exhibition of the photographs taken which is given in some detail.

The article by Rev. H. R. Haweis is reprinted from The Daily Graphic of June 23, 1892, accompanied by two photographs of a lady with the spirit of her father and one of Stainton Moses and "the unknown ghost" which the compiler of the book under consideration, in a private letter, says were obtained under strictly test conditions. The reverend gentleman it seems preached in his church on two successive Sundays on the subject of spirit photographs and had on exhibition in the vestry of his church several labeled "spirit photos and the spirit drawings by the late Mrs. Watts, daughter of William and Mary Howitt," declaring "there is nothing like publicity as a means of getting at the truth. Let in the light! Sift facts! 'Prove all things; hold fast that which is good. I. Thess., v. 21.'" Thus he ends his article.

The next article by James Robertson is from the side of the avowed Spiritualist, in which the most interesting thing is the matter concerning the obtaining of a portrait of a child by "Edina."

Mr. Andrew Glendinning in his "Miscellanea" alludes again to the work of Mumler giving one of his photographs—also given by Aksakof in his "Animism and Spiritism"—further citing testimony of Crookes, Wallace, and Stainton Moses. He also gives an explanation of the process which comes from the "Beyond" through a medium and presents several photographs taken by the binocular camera which Stainton Moses regarded as indispensable "that the genuineness of spirit photographs so obtained could not be called in question." The photographs represented in this book are certainly quite remarkable.

The book closes with a passage which will be of interest to Chicago people. "At the Photographic Congress held at the World's Fair, Judge Bradwell, of Chicago, was Chairman of the opening meeting. In his introductory remarks, after summarizing the work done by photographers, he said: 'I have no doubt there are those within the sound of my voice who will live to see the time when photographic reproductions will be sent from country to country as quickly as telegraphic messages to-day. In conclusion, may I not ask, who shall say that the camera, adjusted by the hand that feels, and focused by the sensitive eye that sees beyond, with the aid of the intensely sensitive dry plates, shall not bring to light and view the forms of our departed friends, and solve the problem of immortality and life?'"

The author concludes in capitals:

"JUDGE BRADWELL IS ANSWERED. THE VEIL IS LIFTED."

PRENATAL INFLUENCE.*

The sub-title of this work is "Prenatal Influence, Limitation of Offspring, and Hygiene of the Generative System," and it well defines the scope of the author's subject. How far such a book is fitted for

*Edoecology. A Treatise on Generative Life. By Sydney Barrington Elliot, M. D. Boston. Arena Publishing Co. Copley Square. Chicago: C. H. Kerr & Co. Pp. 260. Price, \$1.50.

general circulation is a question of taste, but in these days when society has come to be regarded as organic, and its well being declared to be entitled to the chief consideration, rather than that of the individual, we do not see that the general discussion of its topics can be avoided.

The proposition that Dr. Elliot takes for his text is that "it is the right of every child to be well born." If a child has this right, then it is the duty of its parents to act so that the right shall be enjoyed. It is a difficult matter, however, to convince the ordinary individual that there is either duty or right in the matter. The sexual instinct is usually regarded as belonging to the animal nature, and its exercise is governed by passion rather than by reason. There is no doubt that in this respect the modern civilized man is far below his Aryan ancestor. Marriage to the ancient Persian and Hindoo was a sacred institution, designed certainly for the perpetuation of the race, but also for that of the sacrifices to the ancestral spirits. The first-born child especially was considered to have been sent by the gods and every care, therefore, was taken that it should be "well born." Prayer and offerings were made to the spirits before the nuptial bed was approached, and care was taken that the gift they were asked for should be in every respect worthy of them. If the author had borne this in mind, he would not have made so broad a statement as that "in ancient times the physical side dominated the intellectual."

The appearance of such a work as that of Dr. Elliot, the first part of which appeared originally as a series of articles in "The Arena," is evidence that a return is being gradual made to the ideas of our remote ancestors in relation to marriage. Whether a state of celibacy is, as taught by some of the Christian Fathers, a higher state spiritually than that of marriage, may be a question. Until, however, the intellect completely dominates the lower nature, that question will be decided in favor of the latter state, and in the interests of society as well as for the benefit of the individuals concerned it is advisable that the offspring of marriage should be well and not ill-born. For this purpose it is necessary that would-be parents should be instructed, and they will find in Dr. Elliott's book all the information they need conveyed in a clear style, and without the offensiveness of language or detail to which the subject of which he treats lays itself open. It deals first with prenatal influence, which is fully established by the numerous cases referred to by the author, and by the opinions of medical experts. It follows that precautions should be taken by parents to prevent any such prenatal evil influence affecting the child. But the influence may be good, and hence the requisites for having a well-born child are equally important, and both are considered by the author, who well says: "In no way can parents better show to the world what they are than by their children. They

are the next our hearts, are something we can love and cherish, and who will return it in old age. They are the bond of union between mother and father, often keeping them from drifting apart. They help us to be unselfish, they sweeten and soften our nature, and teach us lessons which only children can teach."

The second part of Dr. Elliott's work deals with the subjects of "Limitation of Offspring" and "The Hygiene and Philosophy of Generative life." We need not refer to the latter subject, beyond stating that the author points out the influence of intellectual activity in controlling the passions. The former subject is of great importance and we think that it is not treated by Dr. Elliott with the caution it requires. We are glad to see that he strongly condemns the disgraceful crime of abortion, which is so prevalent among certain classes in this country. But he endorses the observation that "some means ought to be provided for checking the birth of sickly children," which can be accomplished only by education and the exercise of judgment on this important subject.

A SPIRITUALLY MINDED WOMAN.

IN MEMORIAM.

Mrs. Rosa Miller Avery, who passed on to the higher life from her beautiful home at Edgewater, Ill., on Tuesday, November 9th, was a woman of remarkable and unique character—a thoroughly progressive woman with qualities which endeared her to the many friends whose sincere love she had won, and who will henceforward miss the heartfelt tenderness of her correspondence, and uplifting companionship.

Mrs. Avery was essentially a product of that time of spiritual unrest reaching out toward larger liberty of body and spirit which began with the determination among progressive souls in America in the earlier years of the century that human slavery of all kinds whether of color or sex, should be abolished in a country which professed to be republican in government and principle and flaunted itself as the home of freedom.

Among the earliest contestants for the abolition of slavery was Nahum Miller, the father of Rosa, and his good, strong-souled wife was no less ardent in the grand cause and their home in Ohio, before the war, was one of the many stations of the so-called "underground railway" by which men and women born in southern American slavery found their way to ownership of themselves through being sent thereby to countries under monarchical government.

So Rosa Miller grew up to womanhood in a liberty-loving, freedom-demanding atmosphere of thought and expression, for her father was strongly liberal in his religious convictions and her mother soon perceived that women as a sex were as nearly enslaved according to then existing laws as the negroes were as a race; and all these influences had their effect upon the character and thought of the young daughter of the household. The whole State and neighborhood, however, was at that time in spiritual ferment, the result of the anti-slavery discussions and persecutions. Religious discussions were also everywhere rampant from the same cause, and the writer recalls Mrs. Avery's vividly described recollection of the horror with which she, a little girl of near his own age, listened to the heretical doubts of a minister's son—little Bob Ingersoll, whose father preached somewhere in the vicinity—in regard to God and heaven and hell, expressed to her one afternoon when the two children, Rosa and Robbie, had wandered off into a field or orchard and discussed theology from childish standpoints. Meeting Ingersoll in later years Mrs. Avery reminded him of this early discussion, and spoke to him of her own spiritual experiences; to which the good-natured, but agnostic Colonel replied: "Well, I have no objection to your theory—and if it's true, I'll be as ready to flap my wings as any of you!"

It was an open secret among Mrs. Avery's intimate friends that her's had been from childhood a remarkable series of spiritual experiences. As a child she saw and conversed with spirits, but as she was treated as one who told falsehoods and threatened with whippings for reporting her clairvoyant and clairaudient knowledge she gradually ceased to speak of them until she found those who understood how real such so-called "imaginative" visions were to her. But her spiritual gifts continued in one form or another all through her life, and as she has frequently said to the writer, the unseen spiritual world was as real to her as this material earth, and prospective death, so-called, had no terrors for her. This feeling gave her a spiritual fearlessness in speaking her thought on all subjects, even to those who widely differed from all her conclusions, philosophical, religious, political or moral, but uttered in her kind, sweet voice, with smiling eyes, and looking upon the lovely face, framed in later years in a halo of wavy silver locks, no opponent could feel angry or hurt at her mildly spoken but decided statement of her own views.

When she married Cyrus Avery—a kindred soul—at twenty-three, and made her new home with him in Ashtabula, Ohio, true to her education and liberty loving instincts she began a propaganda of anti-

slavery teaching and organized the first Abolition society known there, drawing down upon her head the anathemas of the clergy of that date; but many warm-hearted, wealthy and independent men and women of that town sympathized with her, and the result was before long a church organized upon the broadest liberty-loving principles. During all her life she was active in all organizations for purer living and wide personal liberty, although still keeping in line of orthodox faith interpreted by her own spiritual knowledge. In a letter to the writer she says: "Well, God be with you! God be with you—is my prayer for this and every day in your behalf. Before modern Spiritualism was known, and when I was a young child I was taught that 'God' meant 'Supreme Goodness,' (and Devil meant the spirit of evil)—everywhere present overturning darkness into light. 'Evolution,' we say now, or evil the shadow side of good. Since then, I ever reverence the name of God as the All-Good, hence supreme in power and purpose. When the religions of the world become spiritualized then the the theological God and Devil will disappear like mists before the rising sun."

Another expression of her orthodox faith was given on the expected baptism at her ideal home "Rose Cottage," of her eldest grandchild, Rose Foster Avery, daughter of her son C. Miller Avery, and Rachel Foster Avery, thus: "My blessed baby will be here Sunday, May 31st, and will be baptized in Rose Cottage—don't smile—I believe in baptism, it is such a spiritual emblem—water, I mean. I believe in a Christ without 'saving blood' and nonsensical legends, and I believe just as much and more, in a spiritual existence than I do in an earthly one. I know it to be a truth, for seeing and hearing is believing. To-morrow is Love's day, February 14th, so accept all the flowers of love, appreciation and sympathy for the newness of life which the new gospel of love brings."

Again, "The real and dangerous infidels are in the church and state. I say this while believing—in a certain sense—in both church and state." It would be well for the world if one part of her individual creed were adopted by every one; she writes: "It is one of the articles of my religious creed to faithfully perform all promises—to keep my word so that every one can feel concerning me that I can be depended on, for I do so honor and admire persons I can trust. Integrity in little things is so supremely beautiful to me."

Above all things else nearly, was Rosa Miller Avery's devotion to the enfranchisement of her own sex. For this she worked from girlhood to her death and it is to be regretted that her last illness kept her from the enjoyment of casting the small bit of a ballot which many thousands of Chicago's women were allowed to vote a few days before her departure. She was an active and honored member of the Cook County Suffrage Association, the State Suffrage Association, the National Council of Women, and was the organizer and first President of the Anthony Suffrage Club of this city. She wrote constantly for the press in behalf of woman's freedom, was the dear friend of many leading women, her home was adorned with many pictures and souvenirs of such as Elizabeth Cady Stanton, Susan B. Anthony, Lucy Stone, Lydia Maria Child, Lucretia Mott and others, and always her home was open for suffrage meetings wherever she lived. When she first moved into her Edgewater home she wrote me: "Rose Cottage is humanity's home; I never shall relax or stop my efforts until victory is perched upon our banners. The woman's movement, or suffrage sentiment will do more than all or everything else to rid the world of religious bigotry and infidel superstitions concerning women. It is the infidel influence of heathen legends founded and grafted on Christianity that has wronged and robbed womanhood far back as history of the human race is known. It is the result of material manifestation of power, and not the spiritual purpose of the majesty and oneness of the masculine and feminine elements in the union of their individual and relative strength which makes one the special need of the other in the social, spir-

usual, political and financial world, as well as in the sacred and limited enclosure which we call home. To spiritualize religion, to humanize politics, to liberalize the lust for creeds and church confinement, is to work directly for woman, or equal suffrage—it is the rock bottom of all reforms."

But though so earnest as a reformer, Mrs. Avery was essentially a most womanly woman, devoted to her home, and husband and she was a proud and loving mother and grandmother. She was refined and cordial in manner, keeping always a wonderful air of girlishness and youth which the fresh tints of her lovely face did not belie. She had an esthetic taste in adornment of her person and her home and prided herself on her skill as a cook and housekeeper. In a letter she says, "Very many women hate housework, and I contend that such ought not to engage in it, if possible, but that every avocation has its drudgery, and unless it were so we could not see the divine side of any kind of work. Gardening, housework, the care of animals, such things are my life and heaven; I love housework." And in a note inviting me to lunch at Rose Cottage she says: "Over the cups" you know we can chat and prognosticate of the future—eating is a symbol of spiritual significance when rightly considered apart from the vulgar taste of a gourmand. Eating and drinking is typical of the sustenance of the spirit and spiritual 'waters' without money and without price. It ought to be simplified as a cup of refreshment with a few sweetmeats and crackers, for life is too full and busy with the spiritual workers to look after the physical more than is absolutely necessary." In another letter she writes: "There are no furnishings more to my mind than that of a well-selected library—books are the mind and understanding and shadows of the intellectually great and good, who are all living somewhere and must come very near to those who can digest the intellectual and spiritual sustenance, and dispense it to others."

An all-pervading spirit of lovingness animated Mrs. Avery's correspondence, conversation and daily life. The letters before me are filled with loving references to "son," his wife, and babies and to her husband. I may quote I think without offense a womanly bit of grandmotherliness. Once after a round of visiting she wrote from her son's home: "After all I shall be glad to get back to my home nest again—though I love the baby so dearly it will break my heart ever to leave her. She is all 'Foster' from the crown of her head to the end of her little pink toes, but I love her just as devotedly as though she was 'all Avery.'" And again, "Daughter Rachel has sent me baby's first shoes for luck to Rose Cottage. Oh, those little shoes! I have just filled them with kisses. I used to kiss her dear little feet almost to a blister."

Among the reforms advocated by Mrs. Avery was that of cremation of dead bodies. Only a year or two ago she wrote a most logical argument in behalf of the substitution of cremation for earth-burial which was published in the *Inter Ocean* and afterward copied into *THE JOURNAL*. Agreeably to her wishes the tenement of clay which she had out-soured was given to the purifying flames at the Crematory at Graceland Cemetery, Chicago, on Monday, Nov. 12th, the day of the funeral services at Rose Cottage. Although the day was exceedingly stormy representatives were present from the Cook County, and other suffrage societies to which she belonged and also the Illinois Women's Press Association of which she was one of the earliest members. Besides the officiating clergyman, Mrs. Elizabeth Boynton Herbert appropriately spoke of the work of her departed friend in behalf of woman and reform work. Roses comprised the chief floral offerings in memory of her who was truly by nature as well as in name a fair Rose in the garden of humanity, a Rose now transplanted to a more congenial sphere of growth.

S. A. U.

Ethics, as it has been well said, are the finest fruits of humanity, but they are not its roots.—Mallock.

CHILD-NATURE STUDY.

In the course of his address before the convocation for the study of child nature, Dr. Dewey of Chicago University referred to the almost total lack of reverence and obedience in our children, and he declared that things must become a great deal worse before they get better. He based his opinion on the fact that our historical methods are passing away. He affirms that the only remedy for the evil is for the parents to reverence the child, thus apparently reversing what has hitherto been regarded as the ordinary course of nature. What Dr. Dewey possibly means is that parents must reverence, not so much the child, as the child-nature. He is reported as saying:

"If the child will not render obedience to the parent, the only remedy is to make it obedient to itself. Because of the changes in civilization the fundamental principle must be changed from one that is external to one that is internal. The parent must follow the child's nature and not make the child follow the parent's nature. If our civilization is not to disintegrate for lack of discipline and authority it is because we go deeper into the nature of the child and find there the true basis for discipline and authority. It is my sincere hope that the day will come some time when it will be believed that it requires as much knowledge, as much study, to handle a child as it does to be a good gardener."

This is nothing more than what all advanced educators have said, expressly or implicitly, but as stated by Dr. Dewey it leaves out of view a very essential factor in the situation. Every organism requires training if it is to be domesticated; that is, not allowed to run wild. No one knows this better than the good gardener, and although the nature of the plant has to be studied if good effects are to be obtained from cultivation, yet in addition discipline has to be enforced. Even a plant cannot be made "obedient to itself" unless it is properly trained, and much less can such a result be obtained without discipline in the case of a child.

The real source of the want of reverence by children for their parents is lack of "discipline." By this is not meant the exercise of absolute authority with obedience based on fear, but the loving training which points out the right path and sees that the child walks in it. This is nothing more than moral education, the importance of which surely justifies the use of such means of coercion, if necessary, as are employed to compel attention to the less important subjects of intellectual education. The moral nature forms the basis of all conduct and it is absolutely essential that its true principles shall be instilled into the mind at an early age, if life is not to be a lamentable failure. Until a child is old enough to judge for itself it ought to be guided by its parents or others in authority. Unless it learns to be obedient to its parents or others it can never be "obedient to itself," as obedience can be learned only through discipline. This is merely self-restraint, the power to exercise which grows with the practice of it, and therefore if it is not practiced at all it will cease to exist. It is true that Dr. Dewey supposes that if we go deeper into the nature of the child we shall find there "the true basis for discipline and authority." This is perfectly true, as the ultimate authority is man's own nature; but we must be able to walk before we can run, and even to crawl before we can walk, and before the child knows the right and recognizes its authority, he has to be taught what is right by those placed in authority over him and to bow to such authority. But if obedience is due on the one side, love is no less required on the other side, and therefore no punishment for lack of obedience is justifiable which is not prompted by love and which has not for its sole aim the good of the child. Such punishment is part of the discipline necessary for the proper development of child-nature, and if it is neglected by the parent the child will in after life find it difficult to make its lower self obedient to the higher.

"WHAT my friend Rogers has said about unseen presences," said C. R. Walden, "reminds me of a peculiar affinity between a sister of mine and me. We are usually several hundred miles apart, and yet our minds are in constant communication. I can at will call a view of her household, see just where she is and what she is doing. If she is ill I know it in a moment and have before now taken long journeys when I learned in this way that she was ill. My sister can keep track of me in the same way, and frequently I receive letters at places where I did not tell her I would be. At one time I was about to enter into a business contract. The next morning after talking the matter over I received a telegram from my sister, telling me to make no contracts until I received a letter from her. I waited, and the following day the letter came, saying that she had seen me and that something told her that it would be disastrous. It so affected me that I declined to close the agreement, and I afterward found that had I done as I first intended it would have resulted in my losing every dollar that I had."—Cincinnati Enquirer.

In Fiske's *History of the United States for Schools* has been appropriately placed on the back of a very fine portrait of Franklin, after a painting by Duplessis, a facsimile of a page of Poor Richard's Almanac, with the following note by Mr. Fiske: "Franklin was busy with all sorts of things, great and small. In 1732 he began to publish Poor Richard's Almanac, compiled by himself and full of quaint maxims. It became extremely popular, and was translated into many languages. I give a facsimile of the February page, 1746, photographed from a copy belonging to President Holyoke, of Harvard, who died in 1769. Observe that at the top February is called the twelfth month, as usual in Old Style." The material at the beginning of the page is so characteristic of Franklin that we reproduce it here:

"Man's rich with little, were his Judgment true,
Nature is frugal, and her Wants are few;
Those few Wants answer'd, bring sincere Delights,
But Fools create themselves new Appetites.
Fancy and pride seek Things at vast Expense,
Which relish not to Reason nor to Sense.
Like Cats in Airpumps, to subsist we strive
On Joys too thin to keep the Soul alive."

A WRITER opposes the taxation of church property on the ground that it "would be rendering tribute to the State for what is not the State's, but is dedicated to God." Without exposing the fundamental fallacies involved in this proposition, we simply remark that the churches, although "dedicated to God," are not guarded by him, are not protected even from the lightning of heaven; and since their protection by the State, therefore, in common with other property, is a necessity and involves expense which is met by levying a tax, why should they be exempted from taxation? As President Garfield, in a speech in Congress, June 22, 1874, said: "The divorce between Church and State ought to be absolute. It ought to be so absolute that no church property anywhere, in any State or in the Nation, should be exempt from equal taxation; for if you exempt the property of any church organization, to that extent you impose a church tax upon the whole community."

What higher praise can we bestow on any one than to say of him that he harbors another's prejudices with a hospitality so cordial as to give him, for the time, the sympathy next best to, if indeed it be not edification in, charity itself. For what disturbs more and distracts mankind than the uncivil manners that cleave man from man?—A. B. Alcott.

I hold it truth with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

—Tennyson.



TRUTH.

BY A. D. MARCKES.

Hold your grip on what is true,
Though heaven should fall;
Truth will live to bear you through,
Over all.

Show the world your honest mind,
And never dare
Profane the holy truth you find
Waiting there.

Curses falling thick and fast,
Like stony hail,
Though driven forth by angry blast,
Shall not prevail.

Fiercest storms are soonest spent,
And peace serene
Is like a benediction sent,
To close the scene.

Truth, though crushed, shall rise again
Some other day,
When colors false no longer stain
Fair display.

Though faith may bind the human soul
With creeds of youth,
Our reason sees an aureole
Around the truth.

Ice-guarded truth around the pole
Hath charms to draw,
Though hungering death may wait the soul
Who dares her law.

Behind the facts which nature shows,
But half revealed,
With sphinx power that no man knows,
Is truth concealed.

All conquering truth shall wear the crown
By natural right,
When all that's false has fallen down
Before her might.

Though prejudice may overcast
Eternal fact,
The truth may stand revealed at last
By nature's act.

Honest thoughts we here enshrine,
All hearts to win,
That truth like beacon light may shine
From within.

THE ELIXIR OF LIFE.

TO THE EDITOR: Thought is the motive power of the universe. Upon this foundation all kinds of theories concerning the visible and invisible worlds may be built. If they fail, it is not surprising; true analysis is always difficult. Speculation comes easier and can be to the ordinary mind what the winged horse, Pegasus, is to the poet. To unveil the mysteries of thought-action, speculation must be turned inward upon itself. The theory that thoughts are fluid substances, originating in the brain, differing in density according to the degree of pure spirit they express, harmonizes with the principle of evolution which requires that the created shall be a step in advance of the creator and proves that the mind is not a solid, but a conglomerated mass of moving, changeable particles held together by the law of attraction. For how else could this thought substance leave the brain that created it, to enter and control another organism? The fact that this happens continually implies the existence of a native, penetrating power on one side, or a magnetic attraction on the other, perhaps both; but shows the probability of every brain containing what it did not generate.

When objective mind receives knowledge which, from its very nature, could not originate in finite mind, what is its source? There are three classes of people who can be controlled as "mediums." One is weak, objectively, and cannot choose but act upon any strong suggestion. The second voluntarily serves some higher intelligence or influence, and the third is composed of those who come like falling stars, bringing their genius from the skies to win the world from barbarism.

Among these last, inventors illustrate most clearly the power of a magnetic brain. In one moment of objective repose, they seize a thought that can defy or control natural law.

What is the most reasonable explanation? Do the disembodied give us of their wisdom, or is thought self-existence, like life, truth and principle? Universal knowledge must be touched with personality to become manifest. Personality has

form, substance, knowledge is boundless and eternal. All these attributes are united in thought.

The spiritual, mental and material worlds all contribute to the sustenance of the body; this in turn upholds the brain. A normal person instinctively chooses the proper food for his system—thus illustrating the law of demand and supply in matter.

On the mental plane, this same law is called aspiration and explains the power to attract knowledge. Aspiration may be conscious or unconscious, which furnishes a key to the temptations of our saviour just before final purification. They could not at that stage, vibrate willingly with the lower world, neither had they quite outgrown it. The opposing and conquering force was conscious spiritual will. The mental will is one with desire and can be externalized in thought by uniting with knowledge; spiritual will is one with intuition and forms a magnet for the truth that is yet veiled.

The expression "thought-transference" suggests motion, and the natural inference is that thought, in a definite form, travels on telephonic ether from brain to brain. This is plainly visible at times to a psychic. But may it not be a magnetic wave directed by one will to the quickening of another? Animal, or even ferro-magnetism quickens life without giving life, and it is undeniable that brain power can be stimulated from without. The result is an increased strength of the vital, magnetic principle known as will, desire or aspiration.

Language is the symbol of thought and depends for existence upon the subjective reality that projects it. But sound existed before man, and as the physical ear detects one familiar voice in a chorus, so the individual subjective mind perceives with accuracy, the living but unexpressed thought.

What is the practical difference between sending and imaging thought to another mind? The former implies effort and possible fatigue, the latter increases the strength of conscious magnetic power, which must prove a strong factor in soul evolution. On the current of spiritual will, our unseen guides draw near us and as their knowledge becomes our thought, we climb the spiral path.

M. H.

BOSTON, MASS.

REPLY TO "S"

TO THE EDITOR: "S." wishes to know (in yours of the 10th) why I don't say that the subliminal always, instead of only sometimes personates a spirit; that the inquirer "never heard or knew of one doing otherwise."

Without looking up all the cases where others have done otherwise, I merely refer you to THE JOURNAL of October 7, 1893, containing the paper of Prof. Oliver Lodge read before the Psychological Science Congress. In the two lower paragraphs, middle column, page 307, the Professor relates his experiences in regard to Mr. Stead's automatic writings in which this passage occurs: "His hand is writing.... and letting it be guided by his subconscious or by some other mind."

That this other mind may be that of one in the flesh is admitted in these words: "The instructive feature of this phenomenon of Mr. Stead's... is that the minds apparently using his hand are not so much those of dead as of living people (1)." That the latter was frequently the case—a simple case of telepathy—is shown where the Professor states that, "The great advantage of this (referring to the telepathic communications from living people) is that they can be catechised afterwards about their share in the transaction; and it then appears that although the communication purporting to be from them really does convey what they were doing or thinking, in fact what they might have written, yet actually they knew nothing of the writing." Does this look as if the subliminal always personates a spirit? The inference to be drawn from the above is that the subliminal sometimes acts directly, or of its own accord, in which case it personates a spirit, while at other times it enters en rapport with living persons at a distance, producing the phenomenon of telepathy in connection with that of automatism. This also explains why communications are sometimes received of the facts or subjects of which neither the subconscious nor the principal minds are cognizant.

"S." further asks why in the case of a strong believer in the subconscious self and disbeliever in spirits who began to

write automatically the hand has never yet written, "I am your subliminal self," and in the case of devout Christians who attribute the phenomenon to the evil one, the hand should have written, "I am the devil," if my explanation that the intelligence claims to be a departed spirit because the principal mind assumes it to be such, were true? Would reply that in the former case the principal mind's attention did not happen to be on the subliminal during the writing, and in the latter case it was not concentrated on the devil? See?

HERMAN WETTSTEIN.

BYRON, ILL.

"JUST WANT TO KNOW, YOU KNOW."

TO THE EDITOR: Materialization seems to be one of the most striking and convincing phases of spirit phenomena. Our papers teem with accounts of full-form materializations, accounts signed by reputable witnesses, and we cannot doubt their veracity. What many of us do dare to doubt, however, is the objectivity of such phenomena. We know the Indian fakir makes us see wonderful performances; yet when we attempt to photograph said performances, nothing appears on the plate save the fakir. Theosophists have repeatedly assured me that while they do not doubt the sincerity of many who claim to have seen materializations, they attribute the phenomena to hypnotic influence, and deny spirit agency.

Now why does not some enterprising investigator photograph the materialized forms, thereby settling that point forever? We are told that they often walk out of the cabinet in full light. What obstacle is there in the way of photographing them?

Also the subject is continually discussed as to whether these materialized forms are, or are not made of matter derived from the medium. Why cannot the medium be seated on scales in a dark cabinet, letting the arm of the scale project through the curtains in view of the sitters. We could soon learn in that way whether the medium lost in weight or no.

CARRIE CONRAD.

New York City.

Coughing.

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WOMAN AND THE HOME

THE FERRY FOR SHADOWTOWN.

Sway to and fro in the twilight gray,
This is the ferry for Shadowtown,
It always sails at the end of the day,
Just as the darkness closes down.

Rest, little head, on my shoulder so;
A sleepy kiss is the only fare,
Drifting away from the world we go,
Baby and I in the rocking-chair.

See where the fire-logs glow and spark
Glimmer the lights of the shadowland,
The raining drops on the window, hark!
Are ripples lapping upon its strand.

There, where the mirror is glancing dim,
A lake lies shimmering, cool and still,
Blossoms are waving above its brim,
Those over there on the window-sill.

Rock slow, more slow in the dusky light,
Slightly lower the anchor down.
Dear little passenger, say "Good-night!"
We've reached the harbor of Shadowtown!

—From Motherhood.

A TYPICAL WOMAN OF TODAY.

Miss Katherine Prescott Wormley, the unrivalled translator of Balzac, says Gilson Willets, is an indefatigable worker. Though past the meridian of life she never seems to grow weary. Her whole life has been one of active service, first in the Union, and second in the field of literature. Besides having translated thirty of Balzac's novels, she has published two books containing her own experiences as hospital nurse during the civil war, six volumes of Alexander Duma's novels, one novel of George Sand's, and a work of Bourget's in two volumes called Pastels of Men. She has just completed the third and last volume of Balzac's Lost Illusions and has besides just brought out two volumes of Moliere. She is now at work on the third Moliere volume, which will contain Les Femmes Savantes and Le Malade Imaginaire. Miss Wormley's home for many years was in Newport, but she is now living in New Hampshire. She was born in Ipswich, England, in 1830, and is the daughter of Admiral Wormley, who was active during our civil war in connection with the Sanitary Commission. During the summer of 1862 Miss Wormley was with the United States Sanitary Commission, and was appointed by the Surgeon-General to the post of Superintendent of Nurses in the United States Army General Hospital at Portsmouth Grove, Rhode Island, where she remained until 1864. Her books relating to her war experiences are entitled United States Sanitary Commission and The Other Side of the War, the latter being letters from the headquarters of the commission during the Peninsular campaign in 1862. Miss Wormley has never lost her interest in matters touching sanitary improvement, and gives much of her time now to charity organization, the improvement of the condition of women, instruction for girls in household duties, and in cooking schools.

Miss Irwin's appointment as Dean of Radcliffe college has been signalized by a remarkable spontaneous testimonial from her former scholars in Philadelphia, during the past quarter of a century. Their grateful attachment led them to found an Agnes Irwin scholarship of \$5 000 at the college; the recipient to be named, and all the details, present and future, to be arranged, by Miss Irwin herself. Accompanying the money gift was a silver box containing an engrossed parchment roll, sixteen feet long, bearing the names of the 616 donors—a widely scattered body. It will be remembered that Miss Irwin is a great-granddaughter of Franklin, whose silver medal is still awarded annually to the youth of the Boston public schools.

A new employment for young women of education is that of a private secretary to fashionable dames with large visiting lists. There is a great demand for this sort of confidential clerk, but ladies of wealth and position require a secretary accustomed to the usages of society, and any less experienced in the world's ways would not be valuable. A fashionable woman has no time to answer notes of business, or undertake the management of household accounts, and these duties can be filled by a secretary with her lighter bur-

dens of answering invitations, or sending out cards for such functions as her employer will give during the season. Several Boston ladies intrust all this portion of their correspondence to a secretary, while in the larger cities it is now almost a matter of course for a well conducted establishment to include a young woman to whom these light and pleasant duties are intrusted. In London and Paris a season's invitations to balls, dinner parties and such important functions are an expensive and arduous task, for which the salary of a capable secretary is not begrudged. But it must be borne in mind that the employe must have the intricate rules of etiquette as well as a "distinguished" handwriting at her fingers' ends to be worth her \$10 or \$12 a week.

In Great Britain women vote for all elective officers except members of Parliament.

In France they vote for members of all boards of education. They vote likewise in Norway and Sweden.

Women voted in Ireland for harbor boards, poor law guardians, and in some cities for municipal officers.

Even in Russia they vote for elective officers and on all local matters. And in far-off Hindoostan they have the right of suffrage in municipalities.

The list of countries, representing all grades of civilization and forms of religion, where women are endowed with the right of suffrage covers over twenty.

In New Zealand women suffrage rules everything.

In our own Republic twenty-eight States have given limited suffrage to women. In Wyoming women have voted on the same terms with men since 1870.

And yet some people are ever asking: "Do you think people will ever get the suffrage?" The world keeps moving while they neglect to inform themselves. They wonder if something is coming which to a large extent has already come.

When one addresses a letter to Mrs. —, chairman of —, etc., etc., the incongruity grates on the feelings of a person not yet so "advanced" as to think "men may as well be abolished, anyway;" and the feeling is not confined to this side of the water, is shown by Professor Charteris' remarks at the University of Glasgow, in July, when, for the first time, a Scotch university conferred a medical degree upon two women, one of whom was made Bachelor of Medicine, the other Master in Surgery. He said he hoped the time would come when degrees would be bestowed that would do less violence to the sex, and would run "Spinster in Medicine" and "Mistress in Surgery." The Italian language furnishes the pleasantest way out of the difficulty, as the il dottore needs only to be changed to la dottora and there you have her, and many of her, too; for the groundswell of medical education for women has reached sleepy old Italy, in which country one of the ministers of instruction is the widely celebrated and progressive Dr. Bacelli.—New York Independent.

Suppose, for the sake of argument, we accept the inequality of the sexes as one of Nature's immutable laws; call it a fact that women are inferior to men in mind, morals, and physique, why should this settle or materially affect the subject of so-called woman's rights? Would not this very inferiority be a reason why every advantage should be given to the weaker sex, not only for its own good, but for the highest development of the race?—Professor Huxley.

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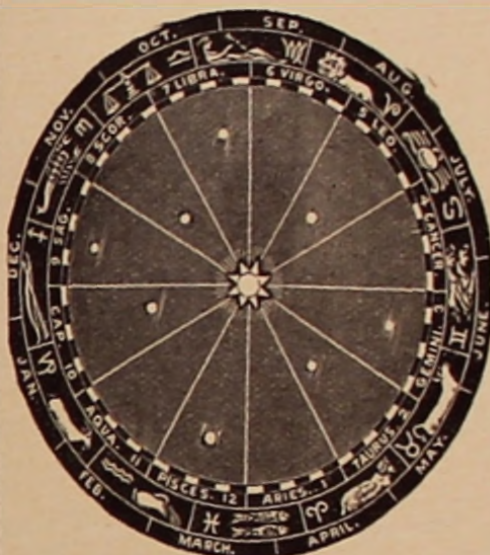
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BOOK REVIEWS.

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The Strike at Pullman. Statements of President Geo. M. Pullman and Second Vice-President T. H. Wicks, before the U. S. Strike Commission. Also Published Statement of the Company during the continuance of the Strike.

We have received a copy of this pamphlet, which we cannot help thinking displays a lamentable lack of the altruistic sentiment, that used to be regarded as the special glory of Christianity, but which as science now shows should be the great practical outcome of evolutionary progress. After the close of the strike inaugurated by the American Railway Union, the daily press of both political parties united with the papers devoted to economic science, in condemning the conduct of Mr. Pullman, who had so long paraded before the public eye in the character of a philanthropist, towards the people in his employ. Vice-President Wicks, whose family relations just publicly revealed, prove him to be totally unfit to occupy the position he has maintained, concluded his evidence before the Strike Commission by the statement that it was hoped the surroundings of the working people at Pullman "would improve their character as citizens, and the quality of their work," and yet at a time when the Pullman Company had, according to its President's own statement, a surplus fund of nearly two million dollars it compelled its employees to live on starvation wages, showing that philanthropic motive was mere pretence. We have in that surplus fund the weak point of Mr. Pullman's case, and it shows where the remedy is to be found for labor troubles. We maintain that the surplus profits arising from a business concern belong as much to the employees as to the employer, and the Pullman surplus ought to be treated as an insurance fund against the reduction of the workmen's wages below a fixed scale, just as much as it is against a reduction in the rate of dividends on the capital of the Company. Until this principle is recognized and acted on generally in some form or other, there will be no real peace between capital and labor, and the longer the recognition is delayed the more likely is the present antagonism between the industrial copartners, as they actually are, although not regarded as such, to be replaced by a condition of pure socialism. Cooperation throughout, established on a legal basis, will have to come soon or something much worse for the class of capitalists will be the outcome. Nor should the proposed change be viewed with distrust by the capitalist, as it would give him a security for the continued possession of his wealth which he is not likely otherwise to retain.

Life Psychical and Spiritual and the Amazing Powers of the Human Soul. By Professor John Bunyan Campbell, M. D. V. D. Fairmont, Cincinnati, Ohio. Pp. 237.

The author of this book is the founder of the Vitapathic system of healing which dispenses with drugs and makes use of vital air, heat, light, electricity and magnetism in the cure of diseases. Vitapathy proves to be "a universal system of health, peace and happiness for all mankind," and what is said about it by its supporters is well founded it may become so. It is a system of as a religion based on the nature of the human soul, which has embodied all the powers ascribed to disembodied spirits, and among them a power of treating diseases. This power is applied as mesmerism or human magnetism, and Dr. Campbell's book is devoted largely to this subject, although it contains references to most of the phenomena usually associated with Spiritualism. The author speaks of the soul's power to leave the body and return again, as well established within his own experience, and adds that the soul while out of the body can change its size, shape and appearance, and even take on an animal form. He describes the soul as being flexible and elastic and as having spiritual organs corresponding exactly with those of the body. Soul is with him the same as spirit, which is the living principle of matter and is condensed in the material body, and formed into a spiritual body, or person, or human soul. It is difficult to characterize a book which makes positive statements of this character without any scientific proof. But perhaps this is not required in the founder of a new religion. His book might, however, have been put into a more presentable form. It is a curious

mixture of dogmatic teaching, personal and other experiences and facts relating to the Vitapathic system put together with little method, although it will probably answer its purpose of making known the author's particular views.

The Religion of the Future. By Rev. S. Weil. Arena Library Series. No. 29, February, 1894. Arena Pub. Co. Price, 50 cents.

The aim which the author of this book had in view was to make intelligible to the popular mind the truths of the Religion of the Future, by which he intends the spiritual philosophy. He tells us in the prologue, that it is addressed primarily to skeptics who are seeking after truth. Those who are not seeking after truth are requested to abstain from reading the book, on the ground, which is well taken, that "no appeal can be successful to those who have a fixed creed either in religion or in science." Whether it will do much towards inducing skeptics to accept the doctrines of Spiritualism is a question. The subjects with which it deals are treated too cursorily, and its psychology is of a somewhat doubtful character judged of from a scientific standpoint. The author accepts the doctrine of the eternity of the soul, having neither beginning nor end, and also that of successive embodiments during the progressive evolution of man's spiritual nature. For his views on these subjects he is indebted to the works of Mrs. Cora L. V. Richmond and Mr. A. J. Davis, but with additions from Sinnett's "Esoteric Buddhism." We have no doubt that the book will be very acceptable to most of its spiritualistic readers, as its ideas will be found consonant to their own. It is moreover well written, although the author states it to be his first experience in book-making.

The Last Leaf; Poem by Oliver Wendell Holmes; Illustrated by George Wharton Edwards and F. Hopkinson Smith. This beautiful and esthetically illustrated volume should be greatly in demand as a holiday gift by reason of its exquisite beauty and as a characteristic souvenir of the beloved "Autocrat of the Breakfast Table," since it is prefaced by a facsimile autograph letter from the poet in regard to the poem; a very touching letter in view of his recent transition. This work too, is a cheaper reprint of the edition de luxe published a few years ago at the price of ten dollars, thus bringing a lovely work of art within the reach of those of moderate means. It makes a most esthetic and appropriate gift for the holidays, and will prove a prized possession to the many who hold tender recollections of the friendly soul whose thoughts so irradiated "the breakfast table" and "over the tea cups." (Boston: Houghton, Mifflin & Co. Cloth. \$1.50).

In Distance and In Dream. By M. F. Sweetser, is a sweetly told story of the immortality of love. It professes to give the experience of a soul released from the body who preferred to hover on earth near the beloved wife, heart-broken by his supposed death, to entering alone into heavenly happiness. But in time he was persuaded to do so that he might thus be better fitted to meet her and the child which came to him earlier. The import of this little sketch is contained in this extract from its pages. "Love of wealth, and of power, and of luxury are dependent on things visible and temporal, and when these are made inaccessible their desire ceases. But the true love of husband and wife is of the soul and dies only with it—or dies not at all, being changeless and eternal." The meeting of husband and wife in the beyond is tenderly described. (Boston: Joseph Knight & Co. Pp. 43. Cloth, 50 cents).

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Proceedings of the Society for
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THE WOLF AT THE DOOR.

A RETROSPECT AND A FORECAST.

BY ST. GEORGE BEST.

O Poverty! thou art a dread and direful thing,
The curse of every age;
The strifes inspired by thee are those that loudest
ring
O'er history's ample page.

No common man am I, but one of liberal mind,
Doomed none the less to feel,
In this broad land, with millions of my alien kind,
The print of fortune's heel.

My years of stalwart strength have run to four
score now
Of penury and distress;
These shrunken limbs, these palsied hands and
wrinkled brow—
They are my witnesses.

For twoscore years I've lived upon your nation's
soil,
Earning my bread in sweat;
Accustomed early and accustomed late to toil,
In sunshine or in wet.

I've wrought the glowing metal at the forge,
breast-bare,
I've tilled the untilled land;
Where once your giant forests kissed the neigh-
boring air,
The homes of culture stand.

The wilderness I've made to blossom as the rose,
Through long and bitter years;
Insensible, in summer's heat or winter's snows,
To changeful atmospheres.

I've dug the mine and laid the rail, the iron horse
With his metallic roar,
I've driven like a whirlwind on his fiery course,
From east to western shore.

Your halls of classic song where music wakes the
lyre

Cecilia woke of old;
Your temples too where learning and where art
inspire,
With myriad works untold,

Bespeak, both one and all, the patient workman's
skill,

His strong and tireless arm,
That chiseled out huge blocks of ragged stone
until
They bore a pleasing form.

You ask me wherefore and for what I've done all
this?

To win myself a name?
To climb foot-sore the steep and dizzy precipice
Where sits the goddess Fame?

Perchance for wealth or independence when the
sere

And yellow leaf is shed?
Was it for any such I labored year by year?
Not so; it was for—bread.

Bread was my children's cry by day, by night
their cry,

And oftener it was mine;
My scanty recompense at times would scarcely
buy
A rich man's glass of wine.

Behind me skulks a wild and wolfish being whose
Wied face is lean and gaunt;
Surnamed by those whose bleeding footsteps he
pursues,
The demon-horror—Want.

The poor man's cry ascends, or waking or asleep,
For some o'er-mastering hand
This foremost persecutor of our race to sweep
Forever from the land.

The wants of nature must and will be satisfied,
And satisfied with bread;
Our starving millions toiling humbly side by
side,

Can, must and will be fed.

Beware, ye rich in purple and in linen fine!
The poor man lies in wait;
His patience will not last for twoscore years like
mine,
His step is at your gate.

Beware, ye magnates, gloating on your hoarded
spoils!
The poor man's heart is sore;
Beware, but doubly so, ye tillers of the soil—
The wolf is at your door!

And ye that rule o'er five and sixty millions, when
Will ye hear their muttering?
The stars presage one more will fill the Chair,
and then—
The people shall be king!

Sweep with the besom of destruction, sweep, O
God,
This foul plague from our shore,
That those who weep, as wept the Nazarene—in
blood,
May smile, and weep no more.
Chicago.

Have you heard of the new science—
Oikology? "The Science of Home Life"
is the explanatory synonym given by the
people who christened it. The science,
we fancy, has existed from the time of the
apple episode in Eden and the subsequent
sartorial efforts, in which, as the record
says, "they sewed," we infer not only that
Adam was something of a tailor, but—
what is far better—that there was the
mutual sympathy and the mutual sharing
of cares and tasks that make the true ideal
home life. The name Oikology, however,
does not exactly express the spiritual and
sentimental side of home life, but concerns
itself with the physical; for it is derived
from the Greek word "oikos," house. The
word, and what it stands for, came from
Boston; and it has already made great
strides there, as Mrs. Mineiva B. Tobey,
its most prominent exponent, has given
several series of lectures that have been
crowded and highly successful during the
past winter, and it has resulted in what
may be called a great sanitary awakening
among the women at the "Hub." To
show the range and scope of what she
modestly calls "Talks on Oikology," we
subjoin the programme:

1. Home Sanitation (Plumbing, Cellar,
etc.); 2. Water and Ice (simple tests for
purity, etc.); 3. Heating and Ventilation
(latest and best methods); 4. Bacteria as
Friends; 5. Bacteria as Foes; 6. "Dust
and its Dangers"; 7. Household Insect
Pests (best methods of extermination); 8.
M. Pasteur, His Life and Work; 9. Home
Hints Worth Knowing (sanitary bedrooms,
etc.); 10. Domestic Problems (including
co-operative housekeeping); 11. Milk
(purity, care, etc.); 12. "The Art of En-
tertaining" (dinners, luncheons, etc.); 13.
Aims and Work of the National House-
hold Economic Association.—N. Y. Inde-
pendent.

It was not Owens and it was not the
moral sentiment of the Democratic voters
of Kentucky, nor was it the sentiment of
the country at large converging upon
Kentucky and condemning Colonel Breck-
inridge, that secured his defeat. The
women did it. As never before the
women entered with all their heart into
this campaign. They attended the polit-
ical meetings; they subscribed to the cam-
paign funds; they interceded with the
electors, they pleaded and they prayed;
they wrote letters and they held prayer-
meetings. It was really a woman's cam-
paign for decency in politics. The letter
of Mary Desha was a great factor in the
election, and is said to have turned many
votes. The men were not pleased to learn
from her, the sister of Colonel Breckin-
ridge's second wife, that the Kentucky
delegation had the reputation of being the
most immoral in Washington. Kentucky
has learned that women can go into polit-
ics with earnestness and enthusiasm and
effect; that it does not injure them; that it
helps the State; that they can give time to
it and be none the less womanly. They
could not cast a ballot, but so far as going
into politics is concerned the mere drop-
ping of a ballot into a box is nothing com-
pared with what they did with so much
effect.—New York Independent.

Mrs. John Richard Green was chosen
one of the committee of the London Li-
brary at its recent annual election, her
name being proposed with that of St.
George Mivart and Mr. Herbert Spencer
by Mr. W. E. H. Lecky, the historian. She
is the first woman ever brought for-
ward for this committee, but, in Mr.
Lecky's words, the question was one of
efficiency and not of sex.

MY WIFE IS NERVOUS

Says many a man, and too often he is in-
clined to blame the poor, tired woman
who cannot eat or sleep, whose whole life
is filled with misery because her blood has
become impoverished and her nervous sys-
tem exhausted. She needs a building up
medicine like Hood's Sarsaparilla. A few
bottles will vitalize her blood, tone and
strengthen her digestive organs give her
a good appetite, enable her to sleep sound-
ly, banish her nervousness and bring back
her smiles.

Hall's Vegetable Sicilian Hair Renewer
has restored gray hair to its original color
and prevented baldness in thousands of
cases. It will do so to you.

"I escaped being a confirmed dyspeptic
by taking Ayer's Pills in time." This is
the experience of many. Ayer's Pills,
whether as an after-dinner pill or as reme-
dy for liver complaint, indigestion, flatu-
lency, water brash, and nausea, are inval-
uable.

EVOLUTION IN MEDICINE.

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Science—That Science is
Chemistry.

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ONSTRATES SAME BY NUMEROUS
MARVELOUS CURES.

Dr. Greer claims that all human diseases
originate in the fluids of the system, and
are simply the result of certain chemical
changes due to an excess of ALKALIES or
ACIDS, but where one life goes out from an
excess of alkali, millions die of an excess
of acidity.

Rheumatism, Consumption, Dropsy,
Cancer and Catarrh are only a few among
the terrible products of acidity.

As all ferments are poison, so all fer-
mented beverages are calculated to pro-
duce fermentation and acidity, and fer-
mentation and acidity in the blood are
positively a chemical blood poison, and
will generate in the blood a bacteria,
which, if not destroyed, will eat away the
vitals and introduce premature decay and
death.

Reader, do you suffer from any malig-
nant malady such as Cancer, Consump-
tion, Dropsy, or Catarrh, or from any im-
pairment of vitality or loss of vital force,
then neutralize the acid fermentation in
the blood by having immediate recourse
to proper ALKALINE REMEDIES such as

DR. GREER'S "PABULUM OF LIFE,"

and you will [if not too late] find im-
mediate relief and a permanent cure, and
thereby multiply your energy and activ-
ity, your joys and your years.

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action peculiar to itself, and not found in
any other combination of MATERIA MEDICA.
Being of alkaline nature its primary and
direct action is to neutralize the excess of
acid in the system, to regenerate the tis-
sues, to vitalize and purify the blood, thus
giving it vigor and vitality; and hence its
virtue in all diseases arising from acidity.

Pabulum of Life not only neutralizes
the excess of acid in the blood, but acts as
a powerful diuretic, expelling impurities
and removing all foul and poisonous
waste.

The Pabulum of Life is invaluable in
all forms of wasting diseases, for nursing
mothers, sick children, and in cases of
convalescence from severe illness.

It can be depended upon with positive
certainty of success for the cure of nerv-
ous weakness, malarial fever, and general
debility.

It excites mental action as well as in-
creases mental power and thereby tends to
prevent mental exhaustion.

In a word the Pabulum of Life is a
powerful preventive medicine.

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us in grateful evidence of its wonderful
value. Therefore if you would be healthy
and happy neutralize the acids in the
fluids of the system, and restore the chem-
istry of the blood, and all your diseases
will disappear.

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of Dr. R. Greer, 127 La Salle street, Chi-
cago, Ill. By mail, \$1.

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cle formation, and hence its appropriate title, the
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eases resulting from excess of acid in the system,
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Consumption, etc. It neutralizes the excess of acid,
arrests fermentation and decomposition, the gen-
eration of poison gases and corrosive fluids, and as
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LAND, LIGHT, WATER, AIR.

By B. W. BALL.

Thus far Natura Rerum has been foiled
And made a partial foster mother hard.
Whereas for all was meant her kind regard,
The few have won it, while the many toiled,
And on an acreage they owned not milled.
Light, water, air, could not be fenced, but vain
Are these to him who footing cannot gain
Upon the bosom of his mother earth,
Whither at last all go, whence all have birth.
To be a man is a distinction high,
A title to the soil as well as air.
'Twill be for Reason, Science, to take care
This title is made good, that usury
And fraud and force no longer breed despair.

A SONNET.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led,
And leaves his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please
him more;
So Nature deals with us, and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go,
Scarcely knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we
know.

—Longfellow.

The report of the Federal Commission appointed by the President to investigate the Pullman strike is an important paper which everybody should read. It recommends that the Government undertake to regulate the relations of the railways with their employees as it now regulates their relations with shippers and the public. It recommends that all corporations recognize labor unions and treat with them on questions affecting employees. It urges upon capital a more conciliatory attitude toward labor. The report places Pullman in a most unenviable position, and the Commission finds that the General Managers Association which conducted resistance to the strike on the part of the railroads an illegal and high-handed combination of all the roads centering at Chicago which had used its great power to "equalize" wages on these roads to the level of the lowest schedule paid by anyone of the twenty-four corporations. No attempt was made to organize all railway employees in one union until the cor-

porations had thus set the example. And yet when the strike had failed and the American Railway Union had asked that old employees not implicated in the disorders be taken back, this illegal combination of roads, in a burst of righteous indignation, refused to read the request of the employees.

The Commission does not find the strikers without fault. Some, but not many of them, even participated in the act of violence. Against such, and those charged with inciting violence, indictments are now pending. "But," asks the Springfield Republican: "What is to be done with the lawlessly-combined railway managers? What is to be said of this whole exhibition of corporate aggrandizement and oppression? What is to be said of this palace car magnate whose greed and hardness of heart glow forth so intensely over the whole miserable affair? Here is the material out of which revolutions spring. It is to be found elsewhere than in the slums and hovels of Chicago. The problem is one demanding the active interest of the best thought and heart of the nation. Let them go to work in the spirit which pervades this report and along the lines suggested by Mr. Wright."

There is preserved in the archives of the Nuremberg Railroad Company, which was the first line constructed in Germany, a protest of some Bavarian physicians of the College Royal. Here is the curious passage reported by "Modern Medicine": "Journeys in carriages drawn by a locomotive ought to be interdicted in the interest of public health. The rapid movement cannot fail to produce on the passengers the mental affection known as 'Delirium furiosum.' Even if the travelers should be willing to expose themselves to this danger, the government has a duty in protecting the public as a simple glance of the eye on a locomotive passing at great speed, is sufficient to produce the same mental derangement. It is consequently absolutely necessary to erect on each side the railroad a close fence ten feet in height."

Henry George has for some time been trying to make the public believe that Herbert Spencer's change of views on the land question was prompted by a desire to ingratiate himself with the landed and ruling classes and thereby to achieve social distinction of some kind. In "A Perplexed Philosopher," Mr. George says (pp. 201): "The name of Herbert Spencer now appears with those of about all the Dukes in the Kingdom as the director of an association formed for the purpose of defending private property in land." To this statement, which Mr. George has repeated again and again in one form or another, a reply appeared in the New York Tribune of November 12th, signed by John Fiske, W. J. Youmans, D. G. Thompson, Jas. A. Skilton and L. G. Janes, which shows that the statement is in every particular untrue. We quote from the reply the following passage which sums up what is clearly proven with unnecessary painstaking in refutation of George's accusations: "A more absolute proof of Mr. George's misrepresentation of Mr. Spencer and his acts it is impossible to imagine. His statement is in fact a bundle of untruths. His description of the league is untrue. His account of its directing body is untrue. His assertion that Mr. Spencer is on that body is untrue. No less untrue is his statement that Mr. Spencer's name is 'on their lists behind a long row of titled land-owners.' And more untrue than all, if it be possible, is his assertion respecting Mr. Spencer's conduct; since instead of being led by certain motives to join the league, he was deterred from joining it by opposite motives." Those who

are acquainted with the facts know that Herbert Spencer's ill health has rendered social intercourse for him impossible and they know furthermore that he has regardless of private interests, opposed views and policies, religious, social and political, which are popular with the ruling class and with the people generally in England. Mr. George should have been content to criticize Spencer's position on the land question without impugning his motives, and he made a great mistake in attempting to disparage the evolution philosophy for the discussion of which (as we showed in a lecture before the Chicago Single Tax Club recently) he is so poorly equipped that he succeeds only in exhibiting his own very marked limitations.

M. Edouard Van Beneden has recently been honored with the degree of Doctor by the University of Oxford which gives an occasion to L'Independance, a Belgian paper, to recall the fact that in a treatise on the Dolphins in the waters in the neighborhood of South America, he allowed himself an allusion to the whale which was supposed to have swallowed the prophet Jonas and suggested the physical impossibility of the miracle, the body of the whale being incapable of containing that of a man, whereat he was charged by Catholic science and the clerical press with an outrage on religion, with impiety, blank atheism. The incident made much noise at the time. The honor given him is the more significant as the University of Oxford has always been considered the bulwark of the Anglican tradition and biblical orthodoxy.

Labor Commissioner Carroll D. Wright says, in reply to certain criticisms of the report of the strike commission: "The report is impregnable and the conclusions reached by the strike commissioners were based upon good, solid evidence. The strike commissioners did not set out to deal with or investigate Mr. Debs, Mr. Pullman, or Mr. St. John. It was not dealing with individuals, but systems. There was no purpose to vindicate any one, but to investigate conditions and systems impartially and report the findings to the government." Mr. Wright also said that those who were hurt by the report and felt its forceful penetration would, in their efforts to check its influence, use the weapons of abuse. They cannot, he said, point out the alleged "enormous errors" and inaccuracies which are paraded in the Age article. "The report of the commission is based on facts and will stand," said he.

"The New American Church for all our United States Schools, Churches and Homes," by Prof. J. B. Turner, of Jacksonville, Ill., is for sale at this office at 25 cents a copy. Prof. Turner believes in Christianity, but not in churchanity, in the Christ-word but not in the creeds of the churches.

The death of Dr. James McCosh, the venerable ex-president of Princeton College, in his eighty-fourth year, removes a successful educator and philosophical thinker who has been widely, and by a certain class, greatly admired for his religious metaphysics.

The publishers announce that the date of publication of Funk & Wagnall's Standard Dictionary will be November 28th, at which time the delivery of Volume II. will begin; also the delivery of the single-volume edition.

The venerable Robert C. Winthrop who passed from this life on the 16th inst. was Daniel Webster's successor in the Senate, and but for his conservatism he would doubtless have continued to be a

prominent political figure in this country. He was born in 1809, entered public life when a young man and retired from it in 1851. He was the first to introduce a resolution in Congress in favor of international arbitration by a commission of civilians. He was a scholar and an orator, a gentleman of wealth and leisure, a representative of the old, declining aristocracy of New England.

SUNDAY MEETINGS IN CHICAGO.

The Spiritual Research Society, Lodge Hall, No. 11 North Ada street. 2:30 and 7:30 p. m.

The Progressive Society, 3120 Forest avenue. Children's Lyceum, 1:30 p. m. Services at 3:00 and 7:30 p. m.

Illinois State Association, Bricklayers' Hall, 93 Peoria street. 2:30 and 7:30 p. m. First Society of Spiritualists of Chicago, Hooley's Theatre. 11 a. m.

North Side Society, Schlotthauer's Hall, Sigel and Sedgwick streets. 2:30 and 7:45 p. m.

First Society of Spiritual Unity, Custer Post Hall, 85 South Sangamon street. Services at 10:30 a. m., 2:30 and 7:30 p. m. Children's Lyceum at 1:30 p. m.

The First Spiritual Society of the South Side, Auditorium Hall, 77 Thirty-first street. 2:30 and 7:30 p. m.

The German-English Society of Harmonious Philosophies meet at 151 E. Randolph street, at 7:30 p. m.

National Society of Spiritualists, 681 W. Lake street. Wednesday evenings, 7:45 o'clock.

Spiritual Union, Nathan Hall, 1565 Milwaukee avenue. 7:30 p. m.

A telegram from London, Aug. 19, says: "Sir Charles Dilke, Radical, has introduced into Parliament a remarkable Suffrage Bill. His proposal is that any woman of full age, whether married or single, shall be permitted to vote or to be a candidate in any Parliamentary or local election. A woman duly elected, he proposes, shall be allowed to sit in either the House of Lords or the House of Commons. The bill provides for universal adult suffrage, but excludes the universities from their present privileges. Emanating, as it does, from the mind of an experienced and able politician, the bill is regarded as one of the most peculiar products of the session." Apart from the suggestion to allow women elected to Parliament to sit in the House of Lords, and which requires some elucidation, we cannot see what there is peculiar in a proposal to do justice to half a nation, by enfranchising those who have hitherto been deprived of their rights, and placing them on terms of equality with those who have usurped all the rights of citizenship. The proposal to enact universal suffrage is not a very peculiar one, except from the standpoint of those who would like us to return to the days William the Conqueror. If accompanied by an educational test and a reasonable residential qualification, we believe its results would be the best possible under any system, though those who have the advantage at present are not likely to think or say so.—Secular Thought.

Miss Frances E. Willard, in her recent address at Cincinnati, quoted with approval the Sunday-school scholar who said that Eve was made out of Adam's "backbone." No wonder Miss Willard believes in women in politics.

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